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Encyclical Letter of His Holiness Pius XII, by Divine Providence Pope, to the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See on the Sacred Liturgy.

INTRODUCTION

JESUS CHRIST REDEEMER OF THE WORLD

1. Mediator between God and men¹ and High Priest who has gone before us into heaven, Jesus the Son of God² quite clearly had one aim in view when He undertook the mission of mercy which was to endow mankind with the rich blessings of supernatural grace. Sin had disturbed the right relationship between man and his Creator; the Son of God would restore it. The children of Adam were wretched heirs to the infection of original sin; he would bring them back to their heavenly Father, the primal source and final destiny of all things. For this reason He was not content, while He dwelt with us on earth, merely to give notice that redemption had begun, and to proclaim the long-awaited Kingdom of God, but gave Himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering Himself, as He hung from the cross, a Victim unspotted unto God, to purify our conscience of dead works, to serve the living God.³ Thus happily were all men summoned back from the byways leading them down to ruin and disaster, to be set squarely once again upon the

¹ 1 Tim. 2:5.

² Cf. Heb. 4:14.

³ Cf. Heb. 9:14.

path that leads to God. Thanks to the shedding of the blood of the Immaculate Lamb, now each might set about the personal task of achieving his own sanctification, so rendering to God the glory due to Him.

THE CHURCH CONTINUES THE PRIESTLY OFFICE OF JESUS CHRIST

2. But what is more, the divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal body should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation⁴ which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

3. In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy. She does this in the first place at the altar, where constantly the sacrifice of the cross is represented⁵ and, with a single difference in the manner of its offering, renewed.⁶ She does it next by means of the sacraments, those special channels through which men are made partakers in the supernatural life. She does it, finally, by offering to God, all Good and Great, the daily tribute of her prayer of praise. "What a spectacle for heaven and earth," observes Our predecessor of happy memory, Pius XI, "is not the Church at prayer! For centuries without interruption, from midnight to midnight, the divine psalmody of the inspired canticles is repeated on earth; there is no hour of the day that is not hallowed by its special liturgy; there is no stage of human life that has not its part in the thanksgiving, praise, supplication and reparation of this common prayer of the Mystical Body of Christ which is His Church!"⁷

REVIVAL OF LITURGICAL STUDIES

4. You are of course familiar with the fact, Venerable Brethren, that a remarkably widespread revival of scholarly interest in the sacred liturgy took place towards the end of the last century and has continued through the early years of this one. The movement owed its rise to commendable private initiative and more particularly to the

⁴ Cf. Mal. 1:11.

⁵ Cf. Council of Trent, Sess. 22, c. 1.

⁶ Cf. *ibid.*, c. 2.

⁷ Encyclical Letter *Caritate Christi*, May 3, 1932.

zealous and persistent labor of several monasteries within the distinguished Order of Saint Benedict. Thus there developed in this field among many European nations, and in lands beyond the seas as well, a rivalry as welcome as it was productive of results. Indeed, the salutary fruits of this rivalry among the scholars were plain for all to see, both in the sphere of the sacred sciences, where the liturgical rites of the Western and Eastern Church were made the object of extensive research and profound study, and in the spiritual life of considerable numbers of individual Christians.

5. The majestic ceremonies of the sacrifice of the altar became better known, understood and appreciated. With more widespread and more frequent reception of the sacraments, the worship of the Eucharist came to be regarded for what it really is: the fountain-head of genuine Christian devotion. Bolder relief was given likewise to the fact that all the faithful make up a single and very compact body with Christ for its Head, and that the Christian community is in duty bound to participate in the liturgical rites according to their station.

PROVISION OF THE HOLY SEE FOR LITURGICAL WORSHIP

6. You are surely well aware that this Apostolic See has always made careful provision for the schooling of the people committed to its charge in the correct spirit and practice of the liturgy; and that it has been no less careful to insist that the sacred rites should be performed with due external dignity. In this connection We ourselves, in the course of our traditional address to the Lenten preachers of this gracious city of Rome in 1943, urged them warmly to exhort their respective hearers to more faithful participation in the Eucharistic sacrifice. Only a short while previously, with the design of rendering the prayers of the liturgy more correctly understood and their truth and unction more easy to perceive, We arranged to have the Book of Psalms, which forms such an important part of these prayers in the Catholic Church, translated once more into Latin from their original text.⁶

7. But while We derive no little satisfaction from the wholesome results of the movement just described, duty obliges Us to give serious attention to this "revival" as it is advocated in some quarters, and to take proper steps to preserve it at the outset from excess or outright perversion.

⁶ Cf. Apostolic Letter (*Motu Proprio*) *In cotidianis precibus*, March 24, 1945.

DEFICIENCIES OF SOME . . . EXAGGERATIONS OF OTHERS

8. Indeed, though We are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent, We observe with considerable anxiety and some misgiving that elsewhere certain enthusiasts, over eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

9. Yet the integrity of faith and morals ought to be the special criterion of this sacred science, which must conform exactly to what the Church out of the abundance of her wisdom teaches and prescribes. It is, consequently, Our prerogative to commend and approve whatever is done properly, and to check or censure any aberration from the path of truth and rectitude.

10. Let not the apathetic or half-hearted imagine, however, that We agree with them when We reprove the erring and restrain the overbold. No more must the imprudent think that We are commending them when We correct the faults of those who are negligent and sluggish.

11. If in this encyclical letter We treat chiefly of the Latin liturgy, it is not because We esteem less highly the venerable liturgies of the Eastern Church, whose ancient and honorable ritual traditions are just as dear to Us. The reason lies rather in a special situation prevailing in the Western Church, of sufficient importance, it would seem, to require this exercise of Our authority.

12. With docile hearts, then, let all Christians hearken to the voice of their Common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing in the same Sacrifice with a single intention and one sole desire. This is a duty imposed, of course, by the honor due to God. But the needs of our day and age demand it as well. After a long and cruel war which has rent whole peoples asunder with its rivalry and slaughter, men of good will are spending themselves in the effort to find the best possible way to restore peace to the world. It is, notwithstanding, Our belief

that no peace-plan can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and whole-hearted acceptance of the same truth, along with their common obedience and loyalty to their appointed pastors while rendering to God the worship due to Him, makes of them one brotherhood: "for we, being many, are one body: all that partake of one bread."⁹

PART I: THE NATURE, SOURCE AND DEVELOPMENT OF THE LITURGY

A. THE LITURGY IS PUBLIC WORSHIP

TO HONOR GOD—THE DUTY OF INDIVIDUALS

13. It is unquestionably the fundamental duty of man to orientate his person and his life towards God. "For He it is to whom we must first be bound, as to an unfailing principle; to whom even our free choice must be directed as to an ultimate objective. It is He, too, whom we lose when carelessly we sin. It is He whom we must recover by our faith and trust."¹⁰ But man turns properly to God when he acknowledges His supreme majesty and supreme authority; when he accepts divinely revealed truths with a submissive mind; when he scrupulously obeys divine law, centering in God his every act and aspiration; when he accords, in short, due worship to the One True God by practicing the virtue of religion.

THE DUTY OF THE COMMUNITY

14. This duty is incumbent, first of all, on men as individuals. But it also binds the whole community of human beings, grouped together by mutual social ties: mankind, too, depends on the sovereign authority of God.

15. It should be noted, moreover, that men are bound by this obligation in a special way in virtue of the fact that God has raised them to the supernatural order.

16. Thus we observe that when God institutes the Old Law, He makes provision besides for sacred rites, and determines in exact

⁹ 1 Cor. 10:17.

¹⁰ Saint Thomas, *Summa Theologica*, II^a II^{ae}, q. 81, art. 1.

detail the rules to be observed by His people in rendering Him the worship He ordains. To this end He established various kinds of sacrifice and designated the ceremonies with which they were to be offered to Him. His enactments on all matters relating to the Ark of the Covenant, the Temple and the holy days are minute and clear. He established a sacerdotal tribe with its high priest, selected and described the vestments with which the sacred ministers were to be clothed, and every function in any way pertaining to divine worship.¹¹ Yet this was nothing more than a faint foreshadowing¹² of the worship which the High Priest of the New Testament was to render to the Father in heaven.

HONOR GIVEN TO THE FATHER BY THE INCARNATE WORD ON EARTH

17. No sooner, in fact, "is the Word made flesh"¹³ than He shows Himself to the world vested with a priestly office, making to the Eternal Father an act of submission which will continue uninterruptedly as long as He lives: "When He cometh into the world He saith . . . 'behold I come . . . to do Thy will'."¹⁴ This act He was to consummate admirably in the bloody Sacrifice of the Cross: "In the which will we are sanctified by the oblation of the Body of Jesus Christ once."¹⁵ He plans His active life among men with no other purpose in view. As a child He is presented to the Lord in the Temple. To the Temple He returns as a grown boy, and often afterwards to instruct the people and to pray. He fasts for forty days before beginning His public ministry. His counsel and example summon all to prayer, daily and at night as well. As Teacher of the truth He "enlighteneth every man"¹⁶ to the end that mortals may duly acknowledge the immortal God, "not withdrawing unto perdition, but faithful to the saving of the soul."¹⁷ As Shepherd He watches over His flock, leads it to life-giving pasture, makes it a rule that none shall wander from His side, off the straight path He has pointed out, and that all shall lead holy lives imbued with His spirit and moved by His active aid. At the Last Supper He celebrates a new Pasch with solemn rite and ceremonial, and provides for its continuance through the divine institution of the Eucharist. On the morrow, lifted up between heaven and earth, He offers the saving sacrifice of His life, and pours forth,

¹¹ Cf. Book of Leviticus.

¹² Cf. Heb. 10:1.

¹³ John, 1:14.

¹⁴ Heb. 10:5-7.

¹⁵ *Ibid.* 10:10.

¹⁶ John, 1:9.

¹⁷ Heb. 10:39.

as it were, from His pierced Heart the sacraments destined to impart the treasures of redemption to the souls of men. All this He does with but a single aim: the glory of His Father and man's ever greater sanctification.

... ON EARTH

18. But it is His will, besides, that the worship He instituted and practiced during His life on earth shall continue ever afterwards without any intermission. For he has not left mankind an orphan. He still offers us the support of His powerful, unfailing intercession, acting as our "advocate with the Father."¹⁸ He aids us likewise through His Church, where He is present indefectibly as the ages run their course: through the Church which He constituted "the pillar of truth"¹⁹ and dispenser of grace, and which He founded, consecrated and confirmed forever by His sacrifice on the cross.²⁰

IN UNION WITH CHRIST, THE CHURCH CONTINUES TO HONOR GOD

19. The Church has, therefore, in common with the Word Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable sacrifice; in this way the Church re-establishes between the Creator and His creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, being framed together, groweth up into a holy temple in the Lord, in whom you also are built together into a habitation of God in the Spirit."²¹ Thus the society founded by the divine Redeemer, whether in her doctrine and government, or in the sacrifice and sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of His prayer and the shedding of His blood, has no other goal or purpose than to increase ever in strength and unity.

20. This result is, in fact, achieved when Christ lives and thrives,

¹⁸ Cf. 1 John, 2:1.

¹⁹ Cf. 1 Tim. 3:15.

¹⁹ Cf. Boniface IX, *Ab origine mundi*, October 7, 1391; Callistus, III, *Summus Pontifex*, January 1, 1456; Pius II, *Triumphans Pastor*, April 22, 1459; Innocent XI, *Triumphans Pastor*, October 3, 1678.

²¹ Eph. 2:19-22.

as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which His law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her Divine Founder is present at every liturgical function: Christ is present at the august sacrifice of the altar both in the person of His minister and above all under the eucharistic species. He is present in the sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present, finally, in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them."²² The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members.

HISTORICAL BEGINNINGS OF THE SACRED LITURGY

21. Liturgical practice begins with the very founding of the Church. The first Christians, in fact, "were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers."²³ Whenever their pastors can summon a little group of the faithful together, they set up an altar on which they proceed to offer the sacrifice, and around which are ranged all the other rites appropriate for the saving of souls and for the honor due to God. Among these latter rites, the first place is reserved for the sacraments, namely, the seven principal founts of salvation. There follows the celebration of the divine praises in which the faithful also join, obeying the behest of the Apostle Paul, "In all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God."²⁴ Next comes the reading of the Law, the prophets, the gospel and the apostolic epistles; and last of all the homily or sermon in which the official head of the congregation recalls and explains the practical bearing of the commandments of the divine Master and the chief events of His life, combining instruction with

²² Matt. 18:20.

²³ Acts, 2:42.

²⁴ Col. 3:16.

appropriate exhortation and illustration for the benefit of all his listeners.

ITS ORGANIZATION AND DEVELOPMENT.

22. As circumstances and the needs of Christians warrant, public worship is organized, developed and enriched by new rites, ceremonies and regulations, always with the single end in view, "that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager step; for the effect will be more precious the warmer the affection which precedes it."²⁵ Here then is a better, more suitable way to raise the heart to God. Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the liturgy is nothing more nor less than the exercise of this priestly function. Like her divine Head, the Church is forever present in the midst of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beauteous raiment of the supernatural. To all who are born to life on earth she gives a second, supernatural kind of birth. She arms them with the Holy Spirit for the struggle against the implacable enemy. She gathers all Christians about her altars, inviting and urging them repeatedly to take part in the celebration of the Mass, feeding them with the Bread of Angels to make them ever stronger. She purifies and consoles the hearts that sin has wounded and soiled. Solemnly she consecrates those whom God has called to the priestly ministry. She fortifies with new gifts of grace the chaste nuptials of those who are destined to found and bring up a Christian family. When at last she has soothed and refreshed the closing hours of this earthly life by holy Viaticum and extreme unction, with the utmost affection she accompanies the mortal remains of her children to the grave, lays them reverently to rest, and confides them to the protection of the cross, against the day when they will triumph over death and rise again. She has a further solemn blessing and invocation for those of her children who dedicate themselves to the service of God in the life of religious perfection. Finally, she extends to the souls in purgatory, who implore her intercession and her prayers, the helping hand which may lead them happily at last to eternal blessedness in heaven.

²⁵ Saint Augustine, Epist. 130, ad Probam, 18.

B. THE LITURGY IS EXTERIOR AND INTERIOR WORSHIP

EXTERNAL WORSHIP

23. The worship rendered by the Church to God must be, in its entirety, interior as well as exterior. It is exterior because the nature of man as a composite of body and soul requires it to be so; likewise, because divine Providence has disposed that "while we recognize God visibly, we may be drawn by Him to love of things unseen."²⁶ Every impulse of the human heart, besides, expresses itself naturally through the senses; and the worship of God, being the concern not merely of individuals but of the whole community of mankind, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship, finally, reveals and emphasizes the unity of the Mystical Body, feeds new fuel to its holy zeal, fortifies its energy, intensifies its action day by day: "for although the ceremonies themselves can claim no perfection or sanctity in their own right, they are, nevertheless, the outward acts of religion, designed to rouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural. They serve to foster piety, to kindle the flame of charity, to increase our faith and deepen our devotion. They provide instruction for simple folk, decoration for divine worship, continuity for religious practice. They make it possible to tell genuine Christians from their false or heretical counterparts."²⁷

BUT IT IS ESPECIALLY INTERIOR WORSHIP

24. But the chief element of divine worship must be interior. For we must always live in Christ and give ourselves to Him completely, so that in Him, with Him and through Him the heavenly Father may be duly glorified. The sacred liturgy requires, however, that both of these elements be intimately linked with each another. This recommendation the liturgy itself is careful to repeat, as often as it prescribes an exterior act of worship. Thus we are urged, when there is question of fasting, for example, "to give interior effect to our outward observance."²⁸ Otherwise religion clearly amounts to mere

²⁶ Roman Missal, Preface for Christmas.

²⁷ Giovanni Cardinal Bona, *De divina psalmodia*, c. 19, par. 3, 1.

²⁸ Roman Missal, Secret for Thursday after the Second Sunday of Lent.

formalism, without meaning and without content. You recall, Venerable Brethren, how the divine Master expels from the sacred temple, as unworthy to worship there, people who pretend to honor God with nothing but neat and well-turned phrases, like actors in a theatre, and think themselves perfectly capable of working out their eternal salvation without plucking their inveterate vices from their hearts.²⁹ It is, therefore, the keen desire of the Church that all of the faithful kneel at the feet of the Redeemer to tell Him how much they venerate and love Him. She wants them present in crowds—like the children whose joyous cries accompanied His entry into Jerusalem—to sing their hymns and chant their song of praise and thanksgiving to Him who is King of Kings and Source of every blessing. She would have them move their lips in prayer, sometimes in petition, sometimes in joy and gratitude, and in this way experience His merciful aid and power like the apostles at the lakeside of Tiberias, or abandon themselves totally, like Peter on Mount Tabor, to mystic union with the eternal God in contemplation.

EXAGGERATION OF THE EXTERNAL ELEMENT

25. It is an error, consequently, and a mistake to think of the sacred liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy orders the sacred rites to be performed.

26. It should be clear to all, then, that God cannot be honored worthily unless the mind and heart turn to Him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity.

27. This efficacy, where there is question of the eucharistic sacrifice and the sacraments, derives first of all and principally from the act itself (*ex opere operato*). But if one considers the part which the Immaculate Spouse of Jesus Christ takes in the action, embellishing the sacrifice and sacraments with prayer and sacred ceremonies, or if one refers to the "sacramentals" and the other rites instituted by the hierarchy of the Church, then its effectiveness is due rather to the action of the Church (*ex opere operantis Ecclesiae*), inasmuch as she is holy and acts always in closest union with her Head.

²⁹ Cf. Mark, 7:6 and Isaiah, 29:13.

NEW THEORIES ON "OBJECTIVE PIETY"

28. In this connection, Venerable Brethren, We desire to direct your attention to certain recent theories touching a so-called "objective" piety. While these theories attempt, it is true, to throw light on the mystery of the Mystical Body, on the effective reality of sanctifying grace, on the action of God in the sacraments and in the Mass, it is nonetheless apparent that they tend to belittle, or pass over in silence, what they call "subjective," or "personal" piety.

29. It is an unquestionable fact that the work of our redemption is continued, and that its fruits are imparted to us, during the celebration of the liturgy, notably in the august sacrifice of the altar. Christ acts each day to save us, in the sacraments and in His holy sacrifice. By means of them He is constantly atoning for the sins of mankind, constantly consecrating it to God. Sacraments and sacrifice do, then, possess that "objective" power to make us really and personally sharers in the divine life of Jesus Christ. Not, then, from any ability of our own, but by the power of God, are they endowed with the capacity to unite the piety of members with that of the Head, and to make this, in a sense, the action of the whole community. From these profound considerations some are led to conclude that all Christian piety must be centered in the mystery of the Mystical Body of Christ, with no regard for what is "personal" or "subjective," as they would have it. As a result they feel that all other religious exercises not directly connected with the sacred liturgy, and performed outside public worship, should be omitted.

30. But though the principles set forth above are excellent, it must be plain to everyone that the conclusions drawn from them respecting two sorts of piety are false, insidious and quite pernicious.

NECESSITY OF PERSONAL PIETY

31. Very truly, the sacraments and the sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the divine Head to the members of the Mystical Body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be properly disposed to receive them. Hence the warning of Paul the Apostle with reference to holy communion, "But let a man first prove himself; and then let him eat of this bread and drink of the chalice."³⁰ This explains why

³⁰ 1 Cor. 11:28.

the Church in a brief and significant phrase calls the various acts of mortification, especially those practised during the season of Lent, "the Christian army's defenses."³¹ They represent, in fact, the personal effort and activity of members who desire, as grace urges and aids them, to join forces with their Captain—"that we may discover . . . in our Captain," to borrow St. Augustine's words, "the fountain of grace itself."³² But observe that these members are alive, endowed and equipped with an intelligence and will of their own. It follows that they are strictly required to put their own lips to the fountain, imbibe and absorb for themselves the life-giving water, and rid themselves personally of anything that might hinder its nutritive effect in their souls. Emphatically, therefore, the work of redemption, which in itself is independent of our will, requires a serious interior effort on our part if we are to achieve eternal salvation.

NECESSITY OF MEDITATION AND SPIRITUAL EXERCISES

32. If the private and interior devotion of individuals were to neglect the august sacrifice of the altar and the sacraments, and to withdraw them from the stream of vital energy that flows from Head to members, it would indeed be sterile, and deserve to be condemned. But when devotional exercises, and pious practices in general, not strictly connected with the sacred liturgy, confine themselves to merely human acts, with the express purpose of directing these latter to the Father in heaven, or rousing people to repentance and holy fear of God, of weaning them from the seductions of the world and its vice, and leading them back to the difficult path of perfection, then certainly such practices are not only highly praiseworthy but absolutely indispensable, because they expose the dangers threatening the spiritual life; because they promote the acquisition of virtue; and because they increase the fervor and generosity with which we are bound to dedicate all that we are and all that we have to the service of Jesus Christ. Genuine, real piety, which the Angelic Doctor calls "devotion," and which is the principal act of the virtue of religion—act which correctly relates and fitly directs men to God; the act by which they freely and spontaneously give themselves to the worship of God in its fullest sense³³—piety of this authentic sort needs meditation on the super-

³¹ Roman Missal, Ash Wednesday; Prayer after the imposition of ashes.

³² *De praedestinatione sanctorum*, 31.

³³ Cf. St. Thomas, *Summa Theologica*, II^a II^{ae}, q. 82, art. 1.

natural realities and spiritual exercises, if it is to be nurtured, stimulated and sustained, and prompt us to lead a more perfect life. For the Christian religion, practiced as it should be, demands that the will be consecrated to God and exert its influence on all the other spiritual faculties. But every act of the will presupposes an act of the intelligence, and before one can express the desire and the intention of offering oneself in sacrifice to the eternal Godhead, a knowledge of the facts and truths which make religion a duty is altogether necessary. One must first know, for instance, man's last end and the supremacy of the Divine Majesty; after that, our common duty of submission to our Creator; and, finally, the inexhaustible treasures of love with which God yearns to enrich us, as well as the necessity of supernatural grace for the achievement of our destiny, and that special path marked out for us by divine Providence in virtue of the fact that we have been united one and all, like members of a body, to Jesus Christ the Head. But further, since our hearts, disturbed as they are at times by the lower appetities, do not always respond to motives of love, it is also extremely helpful to let consideration and contemplation of the justice of God provoke us on occasion to salutary fear, and guide us thence to Christian humility, repentance and amendment.

THE CONCRETE RESULTS OF TRUE PIETY

33. But it will not do to possess these facts and truths after the fashion of an abstract memory lesson or lifeless commentary. They must lead to practical results. They must impel us to subject our senses and their faculties to reason, as illuminated by the Catholic faith. They must help to cleanse and purify the heart, uniting it to Christ more intimately every day, growing ever more to His likeness, and drawing from Him the divine inspiration and strength of which it stands in need. They must serve as increasingly effective incentives to action: urging men to produce good fruit, to perform their individual duties faithfully, to give themselves eagerly to the regular practice of their religion and the energetic exercise of virtue. "You are Christ's, and Christ is God's."²⁴ Let everything, therefore, have its proper place and arrangement; let everything be "theocentric," so to speak, if we really wish to direct everything to the glory of God through the life and power which flow from the divine Head into our hearts:

²⁴ Cf. 1 Cor. 3:23.

"Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ, a new and living way which He both dedicated for us through the veil, that is to say, His flesh, and a high priest over the house of God; let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water, let us hold fast the confession of our hope without wavering . . . and let us consider one another, to provoke unto charity and to good works."³⁵

HARMONY AND EQUILIBRIUM AMONG THE MEMBERS OF THE MYSTICAL BODY

34. Here is the source of the harmony and equilibrium which prevails among the members of the Mystical Body of Jesus Christ. When the Church teaches us our Catholic faith and exhorts us to obey the commandments of Christ, she is paving an open way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the divine Redeemer and guides us to profounder knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through Christ, towards a more perfect life. Not only through her ministers but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.

35. Such action on the part of individual Christians, then, along with the ascetic effort prompting them to purify their hearts, actually stimulates in the faithful those energies which enable them to participate in the august sacrifice of the altar with better dispositions. They now can receive the sacraments with more abundant fruit, and come from the celebration of the sacred rites more eager, more firmly resolved to pray and deny themselves like Christians, to answer the inspirations and invitation of divine grace and to imitate daily more closely the virtues of our Redeemer. And all of this not simply for their own advantage, but for that of the whole Church, where whatever good is accomplished proceeds from the power of her Head and redounds to the advancement of all her members.

³⁵ Heb. 10:19-24.

AGREEMENT BETWEEN DIVINE ACTION AND HUMAN COOPERATION

36. In the spiritual life, consequently, there can be no opposition between the action of God, who pours forth His grace into men's hearts so that the work of the redemption may always abide, and the tireless collaboration of man, who must not render vain the gift of God.³⁶ No more can the efficacy of the external administration of the sacraments, which comes from the rite itself (*ex opere operato*), be opposed to the meritorious action of their ministers or recipients, which we call the agent's action (*opus operantis*). Similarly, no conflict exists between public prayer and prayers in private, between morality and contemplation, between the ascetical life and devotion to the liturgy. Finally, there is no opposition between the jurisdiction and teaching office of the ecclesiastical hierarchy, and the specifically priestly power exercised in the sacred ministry.

37. Considering their special designation to perform the liturgical functions of the holy sacrifice and divine office, the Church has serious reason for prescribing that the ministers she assigns to the service of the sanctuary and members of religious institutes betake themselves at stated times to mental prayer, to examination of conscience, and to various other spiritual exercises.³⁷ Unquestionably, liturgical prayer, being the public supplication of the illustrious Spouse of Jesus Christ, is superior in excellence to private prayers. But this superior worth does not at all imply contrast or incompatibility between these two kinds of prayer. For both merge harmoniously in the single spirit which animates them, "Christ is all and in all."³⁸ Both tend to the same objective: until Christ be formed in us.³⁹

C. THE LITURGY UNDER THE HIERARCHY OF THE CHURCH

THE NATURE OF THE CHURCH REQUIRES A HIERARCHY

38. For a better and more accurate understanding of the sacred liturgy another of its characteristic features, no less important, needs to be considered.

39. The Church is a society, and as such requires an authority and hierarchy of her own. Though it is true that all the members of

³⁶ Cf. 2 Cor. 6:1

³⁷ Cf. Code of Canon Law, can. 125, 126, 565, 571, 595, 1367.

³⁸ Col. 3:2.

³⁹ Cf. Gal. 4:19.

the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The divine Redeemer has willed, as a matter of fact, that His Kingdom should be built and solidly supported, as it were, on a holy order which resembles in some sort the heavenly hierarchy.

40. Only to the apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the divine Redeemer. He is God's vice-gerent in the midst of his flock precisely because Jesus Christ is Head of that body of which Christians are the members. The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely supernatural. It comes from God. "As the Father hath sent me, I also send you"⁴⁰. . . he that heareth you heareth me"⁴¹ . . . go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved."⁴²

... AND HENCE A VISIBLE EXTERNAL PRIESTHOOD

41. That is why the visible, external priesthood of Jesus Christ is not handed down indiscriminately to all members of the Church in general, but is conferred on designated men, through what may be called the spiritual generation of holy orders.

42. This latter, one of the seven sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts an indelible "character" besides, indicating the sacred ministers' conformity to Jesus Christ the Priest and qualifying them to perform those official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

CONSECRATED BY THE SACRAMENT OF HOLY ORDERS

43. In the same way, actually, that baptism is the distinctive mark of all Christians, and serves to differentiate them from those who

⁴⁰ John, 20:21.

⁴¹ Luke, 10:16.

⁴² Mark, 16:15-16.

have not been cleansed in this purifying stream and consequently are not members of Christ, the sacrament of holy orders sets the priest apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call, have entered the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the Mystical Body of Jesus Christ. Add to this, as We have noted above, the fact that they alone have been marked with the indelible sign "conforming" them to Christ the Priest, and that their hands alone have been consecrated "in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of our Lord Jesus Christ."⁴³ Let all, then, who would live in Christ flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priest, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

THE LITURGY DEPENDS ON ECCLESIASTICAL AUTHORITY

(a) *by its very nature*

44. Since, therefore, it is the priest chiefly who performs the sacred liturgy in the name of the Church, its organization, regulation and details cannot but be subject to Church authority. This conclusion, based on the nature of Christian worship itself, is further confirmed by the testimony of history.

(b) *by its close connection with dogma*

45. Additional proof of this indefeasible right of the ecclesiastical hierarchy lies in the circumstances that the sacred liturgy is intimately bound up with doctrinal propositions which the Church asserts to be perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the supreme teaching authority of the Church with a view to safeguarding the integrity of the religion revealed by God.

46. On this subject We judge it Our duty to rectify an attitude with which you are doubtless familiar, Venerable Brethren. We

⁴³ Roman Pontifical, Ordination of a priest: anointing of hands.

refer to the error and fallacious reasoning of those who have claimed that the sacred liturgy is a kind of proving ground for the truths to be held of faith, meaning by this that the Church is obliged to declare such a doctrine sound when it is found to have produced fruits of piety and sanctity through the sacred rites of the liturgy, and to reject it otherwise. Hence the epigram, "*Lex orandi, lex credendi*"—the law for prayer is the law for faith.

47. But this is not what the Church teaches and enjoins. The worship she offers to God, all good and great, is a continuous profession of Catholic faith and a continuous exercise of hope and charity, as Augustine puts it tersely. "God is to be worshipped," he says, "by faith, hope and charity."⁴⁴ In the sacred liturgy we profess the Catholic faith explicitly and openly, not only by the celebration of the mysteries, and by offering the holy sacrifice and administering the sacraments, but also by saying or singing the credo or Symbol of the faith—it is indeed the sign and badge, as it were, of the Christian—along with other texts, and likewise by the reading of holy scripture, written under the inspiration of the Holy Ghost. The entire liturgy, therefore, has the Catholic faith for its content, inasmuch as it bears public witness to the faith of the Church.

48. For this reason, whenever there was question of defining a truth revealed by God, the Sovereign Pontiff and the Councils in their recourse to the "theological sources," as they are called, have not seldom drawn many an argument from this sacred science of the liturgy. For an example in point, Our predecessor of immortal memory, Pius IX, so argued when he proclaimed the Immaculate Conception of the Virgin Mary. Similarly during the discussion of a doubtful or controversial truth, the Church and the Holy Fathers have not failed to look to the age-old and age-honored sacred rites for enlightenment. Hence the well-known and venerable maxim, "*Legem credendi lex statuat supplicandi*"—let the rule for prayer establish the rule of belief.⁴⁵ The sacred liturgy, consequently, does not decide or determine independently and of itself what is of Catholic faith. More properly, since the liturgy is also a profession of eternal truths, and subject, as such, to the supreme teaching authority of the Church, it can supply proofs and testimony, quite clearly of no little value, towards the determination of a particular point of Christian doctrine. But if one desires to differentiate and describe the relationship between faith and the sacred

⁴⁴ *Enchiridion*. c. 3.

⁴⁵ *De gratia Dei* "Indiculus."

liturgy in absolute and general terms, it is perfectly correct to say, "*Lex credendi legem statuat supplicandi*"—let the rule of belief establish the rule of prayer." The same holds true for the other theological virtues also, "*In . . . fide, spe, caritate continuato desiderio semper oramus*"—we pray always, with constant yearning in faith, hope and charity."⁴⁶

D. PROGRESS AND DEVELOPMENT OF THE LITURGY

49. From time immemorial the ecclesiastical hierarchy has exercised this right in matters liturgical. It has organized and regulated divine worship, enriching it constantly with new splendor and beauty, to the glory of God and the spiritual profit of Christians. What is more, it has not been slow in keeping the substance of the Mass and sacraments carefully intact—to modify what it deemed not altogether fitting, and to add what appeared more likely to increase the honor paid to Jesus Christ and the august Trinity, and to instruct and stimulate the Christian people to greater advantage.⁴⁷

DIVINE AND HUMAN ELEMENTS IN THE LITURGY

50. The sacred liturgy does, in fact, include divine as well as human elements. The former, instituted as they have been by God, cannot be changed in any way by men. But the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under guidance of the Holy Spirit, may have authorized. This will explain the marvellous variety of Eastern and Western rites. Here is the reason for the gradual addition, through successive development, of particular religious customs and practices of piety only faintly discernible in earlier times. Hence likewise it happens from time to time that certain devotions long since forgotten are revived and practiced anew. All these developments attest the abiding life of the immaculate Spouse of Jesus Christ through these many centuries. They are the sacred language she uses, as the ages run their course, to profess to her divine Spouse her own faith along with that of the nations committed to her charge, and her own unflinching love. They furnish proof, besides, of the wisdom of the teaching method she employs to arouse and nourish constantly the "Christian instinct."

⁴⁶ Saint Augustine, Epist. 130, *ad Probam*, 18.

⁴⁷ Cf. Constitution *Divini cultus*, December 20, 1928.

51. Several causes, really, have been instrumental in the progress and development of the sacred liturgy during the long and glorious life of the Church.

DEVELOPMENT OF SOME HUMAN ELEMENTS

(a) *due to a more explicit formulation of doctrine*

52. Thus, for example, as Catholic doctrine on the Incarnate Word of God, the eucharistic sacrament and sacrifice and Mary the Virgin Mother of God came to be determined with greater certitude and clarity, new ritual forms were introduced through which the acts of the liturgy proceeded to reproduce this brighter light issuing from the decrees of the teaching authority of the Church, and to reflect it, in a sense, so that it might reach the minds and hearts of Christ's people more readily.

(b) *due to disciplinary modifications*

53. The subsequent advances in ecclesiastical discipline for the administering of the sacraments, that of penance for example; the institution and later suppression of the catechumenate; and again, the practice of eucharistic communion under a single species, adopted in the Latin Church: these developments were assuredly responsible in no little measure for the modification of the ancient ritual in the course of time, and for the gradual introduction of new rites considered more in accord with prevailing discipline in these matters.

(c) *due also to non-liturgical practices*

54. Just as notable a contribution to this progressive transformation was made by devotional trends and practices not directly related to the sacred liturgy, which began to appear, by God's wonderful design, in later periods, and grew to be so popular. We may instance the spread and ever mounting ardor of devotion to the Blessed Eucharist, devotion to the most bitter passion of our Redeemer, devotion to the most Sacred Heart of Jesus, to the Virgin Mother of God and to her most chaste spouse.

55. Other manifestations of piety have also played their circumstantial part in this same liturgical development. Among them may be cited the public pilgrimages to the tombs of the martyrs prompted by motives of devotion, the special periods of fasting instituted for the same reason, and lastly, in this gracious city of Rome, the penitential recita-

tion of the litanies during the "station" processions, in which even the Sovereign Pontiff frequently joined.

(d) *due also to the development of the fine arts*

56. It is likewise easy to understand that the progress of the fine arts, those of architecture, painting and music above all, has exerted considerable influence on the choice and disposition of the various external features of the sacred liturgy.

57. The Church has further used her right of control over liturgical observance to protect the purity of divine worship against abuse from dangerous and imprudent innovations introduced by private individuals and particular churches. And so it came about—during the 16th century, when usages and customs of this sort had become increasingly prevalent and exaggerated, and when private initiative in matters liturgical threatened to compromise the integrity of faith and devotion, to the great advantage of heretics and further spread of their errors—that in the year 1588, Our predecessor Sixtus V of immortal memory established the Sacred Congregation of Rites, charged with the defense of the legitimate rites of the Church and with the prohibition of any spurious innovations.⁴⁸ This body fulfils even today the official function of supervision and legislation with regard to all matters touching the sacred liturgy.⁴⁹

E. ITS DEVELOPMENT MAY NOT BE LEFT TO PRIVATE JUDGMENT

58. It follows from this that the Sovereign Pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification.⁵⁰ Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship.⁵¹ Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and His august mother and the other saints, and with the salvation of souls

⁴⁸ Constitution *Immensa*, January 22, 1588.

⁴⁹ Code of Canon Law, can. 253.

⁵⁰ Cf. Code of Canon Law, can. 1257.

⁵¹ Cf. Code of Canon Law, can. 1261.

as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself.

SOME RASH ABUSES

59. The Church is without question a living organism, and as an organism, in respect of the sacred liturgy also, she grows, matures, develops, adapts, accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof. It has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august eucharistic sacrifice; those who transfer certain feast-days—which have been appointed and established after mature deliberation—to other dates; those, finally, who delete from the prayer-books approved for public use the sacred texts of the Old Testament, deeming them little suited and inopportune for modern times.

60. The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the sacred liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See.

EXAGGERATED ATTACHMENT TO ANCIENT RITES

61. The same reasoning holds in the case of some persons who are bent on the restoration of all the ancient rites and ceremonies indiscriminately. The liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times

and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They, too, owe their inspiration to the Holy Spirit, who assists the Church in every age even to the consummation of the world.⁵² They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of man.

62. Assuredly it is a wise and most laudable thing to return in spirit and affection to the sources of the sacred liturgy. For research in this field of study, by tracing it back to its origins, contributes valuable assistance towards a more thorough and careful investigation of the significance of feast-days, and of the meaning of the texts and sacred ceremonies employed on their occasion. But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table-form; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the divine Redeemer's body bears no trace of His cruel sufferings; and, lastly, were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See.

EXCESSIVE ARCHAISM

63. Clearly no sincere Catholic can refuse to accept the formulation of Christian doctrine more recently elaborated and proclaimed as dogmas by the Church, under the inspiration and guidance of the Holy Spirit with abundant fruit for souls, because it pleases him to hark to the old formulas. No more can any Catholic in his right senses repudiate existing legislation of the Church to revert to prescriptions based on the earliest sources of canon law. Just as obviously unwise and mistaken is the zeal of one who in matters liturgical would go back to the rites and usage of antiquity, discarding the new patterns introduced by disposition of divine Providence to meet the change of circumstances and situation.

64. This way of acting bids fair to revive the exaggerated and senseless antiquarianism to which the illegal Council of Pistoja gave rise. It likewise attempts to reinstate a series of errors which were responsible for the calling of that meeting as well as for those resulting from it,

⁵² Cf. Matt. 28:20.

with grievous harm to souls, and which the Church, the ever watchful guardian of the "deposit of faith" committed to her charge by her divine Founder, had every right and reason to condemn.⁵³ For perverse designs and ventures of this sort tend to paralyze and weaken that process of sanctification by which the sacred liturgy directs the sons of adoption to their Heavenly Father for their souls' salvation.

65. In every measure taken, then, let proper contact with the ecclesiastical hierarchy be maintained. Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Sovereign Pontiff, as the successor of Saint Peter, charged by the divine Redeemer with the feeding of His entire flock,⁵⁴ and with him, in obedience to the Apostolic See, the bishops "whom the Holy Ghost has placed . . . to rule the Church of God,"⁵⁵ have the right and the duty to govern the Christian people. Consequently, Venerable Brethren, whenever you assert your authority—even on occasion with wholesome severity—you are not merely acquitting yourselves of your duty; you are defending the very will of the Founder of the Church.

PART II: EUCHARISTIC WORSHIP

A. THE NATURE OF THE EUCHARISTIC SACRIFICE

66. The mystery of the most Holy Eucharist which Christ, the High Priest instituted, and which He commands to be continually renewed in the Church by His ministers, is the culmination and center, as it were, of the Christian religion. We consider it opportune in speaking about the crowning act of the sacred liturgy to delay for a little while and call your attention, Venerable Brethren, to this most important subject.

67. Christ the Lord, "Eternal Priest according to the order of Melchisedech,"⁵⁶ "loving His own who were of the world,"⁵⁷ "at the last supper, on the night He was betrayed, wishing to leave His beloved Spouse, the Church, a visible sacrifice such as the nature of men requires, that would represent the bloody sacrifice offered once on the cross, and

⁵³ Cf. Pius VI, Constitution *Auctorem fidei*, August 28, 1794, nn. 31-34, 39, 62, 66, 69-74.

⁵⁴ Cf. John, 21:15-17.

⁵⁵ Acts, 20:28.

⁵⁶ Ps. 109:4.

⁵⁷ John, 13:1.

perpetuate its memory to the end of time, and whose salutary virtue might be applied in remitting those sins which we daily commit, . . . offered His body and blood under the species of bread and wine to God the Father, and under the same species allowed the apostles, whom He at that time constituted the priests of the New Testament, to partake thereof; commanding them and their successors in the priesthood to make the same offering."⁵⁸

IT IS A TRUE RENEWAL OF THE SACRIFICE OF THE CROSS

68. The august sacrifice of the altar, then, is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers Himself a most acceptable victim to the Eternal Father, as He did upon the cross. "It is one and the same victim; the same person now offers it by the ministry of His priests, who then offered Himself on the cross, the manner of offering alone being different."⁵⁹

(a) *The same Priest.*

69. The priest is the same, Jesus Christ, whose sacred Person His minister represents. Now the minister, by reason of the sacerdotal consecration which he has received, is made like to the High Priest and possesses the power of performing actions in virtue of Christ's very person.⁶⁰ Wherefore in his priestly activity he in a certain manner "lends his tongue, and gives his hand" to Christ.⁶¹

(b) *The same Victim*

70. Likewise the victim is the same, namely, our divine Redeemer in His human nature with His true body and blood. The manner, however, in which Christ is offered is different. On the cross He completely offered Himself and all His sufferings to God, and the immolation of the victim was brought about by the bloody death, which He underwent of His own free will. But on the altar, by reason of the glorified state of His human nature, "death shall have no more dominion over Him,"⁶² and so the shedding of His blood is impossible; still, according to the plan of divine wisdom, the sacrifice of our Redeemer is shown forth in an admirable manner by external signs which are the symbols

⁵⁸ Council of Trent, Sess. 22, c. 1.

⁵⁹ *Ibid.*, c. 2.

⁶⁰ Cf. Saint Thomas, *Summa Theologica*, III^a, q. 22, art. 4.

⁶¹ Saint John Chrysostom, *In Joann. Hom.*, 86:4.

⁶² Rom. 6:9.

of His death. For by the "transubstantiation" of bread into the body of Christ and of wine into His blood, His body and blood are both really present: now the eucharistic species under which He is present symbolize the actual separation of His body and blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood.

(c) *The ends of the Sacrifice are the same.*

71. Moreover, the appointed ends are the same. The first of these is to give glory to the Heavenly Father. From His birth to His death Jesus Christ burned with zeal for the divine glory; and the offering of His blood upon the cross rose to heaven in an odor of sweetness. To perpetuate this praise, the members of the Mystical Body are united with their divine Head in the eucharistic sacrifice, and with Him, together with the Angels and Archangels, they sing immortal praise to God⁶³ and give all honor and glory to the Father Almighty.⁶⁴

72. The second end is duly to give thanks to God. Only the divine Redeemer, as the eternal Father's most beloved Son whose immense love He knew, could offer Him a worthy return of gratitude. This was His intention and desire at the Last Supper when He "gave thanks."⁶⁵ He did not cease to do so when hanging upon the cross, nor does He fail to do so in the august sacrifice of the altar, which is an act of thanksgiving or a "eucharistic" act; since this "is truly meet and just, right and availing unto salvation."⁶⁶

73. The third end proposed is that of expiation, propitiation and reconciliation. Certainly, no one was better fitted to make satisfaction to almighty God for all the sins of men than was Christ. Therefore, He desired to be immolated upon the cross "as a propitiation for our sins, not for ours only but also for those of the whole world."⁶⁷ Likewise He daily offers Himself upon our altars for our redemption, that we may be rescued from eternal damnation and admitted into the company of the elect. This He does, not for us only who are in this mortal life, but also "for all who rest in Christ, who have gone before us with

⁶³ Cf. Roman Missal, Preface.

⁶⁴ Cf. *ibid.*, Canon.

⁶⁵ Mark, 14:23.

⁶⁶ Roman Missal, Preface.

⁶⁷ 1 John, 2:2.

the sign of faith and repose in the sleep of peace;"⁶⁸ for whether we live, or whether we die "still we are not separated from the one and only Christ."⁶⁹

74. The fourth end, finally, is that of impetration. Man, being the prodigal son, has made bad use of and dissipated the goods which he received from his heavenly Father. Accordingly, he has been reduced to the utmost poverty and to extreme degradation. However, Christ on the cross "offering prayers and supplications with a loud cry and tears, has been heard for His reverence."⁷⁰ Likewise upon the altar He is our mediator with God in the same efficacious manner, so that we may be filled with every blessing and grace.

THE INFINITE VALUE OF THE DIVINE SACRIFICE

75. It is easy, therefore, to understand why the holy Council of Trent lays down that by means of the eucharistic sacrifice the saving virtue of the cross is imparted to us for the remission of the sins we daily commit.⁷¹

76. Now the Apostle of the Gentiles proclaims the copious plenitude and the perfection of the sacrifice of the cross, when he says that Christ by one oblation has perfected for ever them that are sanctified.⁷² The merits of this sacrifice, since they are altogether boundless and immeasurable, know no limits; for they are meant for all men of every time and place. This follows from the fact that in this sacrifice the God-Man is the priest and victim; that His immolation was entirely perfect, as was His obedience to the will of His eternal Father; and also that He suffered death as the Head of the human race: "See how we were bought: Christ hangs upon the cross, see at what a price He makes His purchase. . . . He sheds His blood, He buys with His blood, He buys with the blood of the Spotless Lamb, He buys with the blood of God's only Son. He who buys is Christ; the price is His blood; the possession bought is the world."⁷³

77. This purchase, however, does not immediately have its full effect; since Christ, after redeeming the world at the lavish cost of His own blood, still must come into complete possession of the souls of men. Wherefore, that the redemption and salvation of each person and of

⁶⁸ Roman Missal, Canon of the Mass.

⁶⁹ Saint Augustine, *De Trinit.*, Book XIII, c. 19.

⁷⁰ Heb. 5:7.

⁷¹ Cf. Sess. 22, c. 1.

⁷² Cf. Heb. 10:14.

⁷³ Saint Augustine, *Enarr. in Ps.* 147, n. 16.

future generations unto the end of time may be effectively accomplished, and be acceptable to God, it is necessary that men should individually come into vital contact with the sacrifice of the cross, so that the merits, which flow from it, should be imparted to them. In a certain sense it can be said that on Calvary Christ built a font of purification and salvation which He filled with the blood He shed; but if men do not bathe in it and there wash away the stains of their iniquities, they can never be purified and saved.

BUT THE COOPERATION OF THE FAITHFUL IS NECESSARY

78. The cooperation of the faithful is required so that sinners may be individually purified in the blood of the Lamb. For though, speaking generally, Christ reconciled by His painful death the whole human race with the Father, He wished that all should approach and be drawn to His cross, especially by means of the sacraments and the eucharistic sacrifice, to obtain the salutary fruits produced by Him upon it. Through this active and individual participation, the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members, so that we can each repeat the words of St. Paul, "With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me."⁷⁴ We have already explained sufficiently and of set purpose on another occasion, that Jesus Christ "when dying on the cross, bestowed upon His Church, as a completely gratuitous gift, the immense treasure of the redemption. But when it is a question of distributing this treasure, He not only commits the work of sanctification to His Immaculate Spouse, but also wishes that, to a certain extent, sanctity should derive from her activity."⁷⁵

79. The august sacrifice of the altar is, as it were, the supreme instrument whereby the merits won by the divine Redeemer upon the cross are distributed to the faithful: "as often as this commemorative sacrifice is offered, there is wrought the work of our Redemption."⁷⁶ This, however, so far from lessening the dignity of the actual sacrifice on Calvary, rather proclaims and renders more manifest its greatness and its necessity, as the Council of Trent declares.⁷⁷ By its daily immolation it reminds us that there is no other means of salvation except in the

⁷⁴ Gal. 2:19-20.

⁷⁵ Encyclical letter, *Mystici Corporis*, June 29, 1943.

⁷⁶ Roman Missal, Secret of the Ninth Sunday after Pentecost.

⁷⁷ Cf. Sess. 22, c. 2. and can. 4.

cross of our Lord Jesus Christ⁷⁸ and that God Himself wishes that there should be a continuation of this sacrifice "from the rising of the sun till the going down thereof,"⁷⁹ so that there may be no cessation of the hymn of praise and thanksgiving which man owes to God, seeing that he requires His help continually and has need of the blood of the Redeemer to remit sin which challenges God's justice.

B. PARTICIPATION OF THE FAITHFUL IN THE EUCHARISTIC SACRIFICE

PARTICIPATION WITHOUT PRIESTLY POWER

80. It is, therefore, desirable, Venerable Brethren, that all the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle, "Let this mind be in you which was also in Christ Jesus."⁸⁰ And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves.

81. Certainly Christ is a priest; but He is a priest not for Himself but for us, when in the name of the whole human race He offers our prayers and religious homage to the eternal Father; and He is also a victim since He substitutes Himself for sinful man. Now the exhortation of the Apostle, "Let this mind be in you which was also in Christ Jesus," requires that all Christians should possess, as far as is humanly possible, the same dispositions as those which the divine Redeemer had when He offered Himself in sacrifice: that is to say, they should in a humble attitude of mind pay adoration, honor, praise and thanksgiving to the supreme majesty of God. Moreover, it means that they must assume to some extent the character of a victim, that they deny themselves as the Gospel commands, that freely and of their own accord they do penance and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the cross so that we can apply to ourselves the words of St. Paul, "With Christ I am nailed to the cross."⁸¹

⁷⁸ Cf. Gal. 6:14.

⁷⁹ Mal. 1:11.

⁸⁰ Phil. 2:5.

⁸¹ Gal. 2:19.

82. The fact, however, that the faithful participate in the eucharistic sacrifice does not mean that they also are endowed with priestly power. It is very necessary that you make this quite clear to your flocks.

83. For there are today, Venerable Brethren, those who, approximating to errors long since condemned,⁸² teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptised; and hold that the command by which Christ gave power to His apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the eucharistic sacrifice as a "concelebration," in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the sacrifice privately when the people are absent.

84. It is superfluous to explain how captious errors of this sort completely contradict the truths which we have just stated above, when treating of the place of the priest in the Mystical Body of Jesus Christ. But we must not forget that the priest acts for the people only because he represents Jesus Christ, who is Head of all His members and offers Himself in their stead. Hence, he goes to the altar as the minister of Christ, inferior to Christ but superior to the people.⁸³ The people, on the other hand, since they in no sense represent the divine Redeemer and are not mediator between themselves and God, can in no way possess the sacerdotal power.

(1) *Participation inasmuch as they offer it with the priest*

85. All this has the certitude of faith. However, it must also be added that the faithful offer the divine Victim, though in a different sense.

(a) *It is declared by the Church*

86. This has already been stated in the clearest terms by some of Our predecessors and some doctors of the Church. "Not only," says

⁸² Cf. Council of Trent, Sess. 23, c. 4.

⁸³ Cf. Saint Robert Bellarmine, *De Missa*, 2, c. 4.

Innocent III of immortal memory, "do the priests offer the sacrifice, but also all the faithful: for what the priest does personally by virtue of his ministry, the faithful do collectively by virtue of their intention."⁸⁴ We are happy to recall one of St. Robert Bellarmine's many statements on this subject. "The sacrifice," he says "is principally offered in the person of Christ. Thus the oblation that follows the consecration is a sort of attestation that the whole Church consents in the oblation made by Christ, and offers it along with Him."⁸⁵

(b) *It is signified by the rites themselves.*

87. Moreover, the rites and prayers of the eucharistic sacrifice signify and show no less clearly that the oblation of the Victim is made by the priests in company with the people. For not only does the sacred minister, after the oblation of the bread and wine when he turns to the people, say the significant prayer: "Pray brethren, that my sacrifice and yours may be acceptable to God the Father almighty";⁸⁶ but also the prayers by which the divine Victim is offered to God are generally expressed in the plural number: and in these it is indicated more than once that the people also participate in this august sacrifice inasmuch as they offer the same. The following words, for example, are used: "For whom we offer, or who offer up to Thee. . . . We therefore beseech thee, O Lord, to be appeased and to receive this offering of our bounden duty, as also of thy whole household. . . . We thy servants, as also thy whole people . . . do offer unto thy most excellent majesty, of thine own gifts bestowed upon us, a pure victim, a holy victim, a spotless victim."⁸⁷

88. Nor is it to be wondered at, that the faithful should be raised to this dignity. By the waters of baptism, as by common (right), Christians are made members of the Mystical Body of Christ the Priest, and by the "character" which is imprinted on their souls, they are appointed to give worship to God; thus they participate, according to their condition, in the priesthood of Christ.

(c) *The offering of bread and wine made by the people.*

89. In every age of the Church's history, the mind of man, enlightened by faith, has aimed at the greatest possible knowledge of things divine. It is fitting, then, that the Christian people should also

⁸⁴ *De Sacro Altaris Mysterio*, 3:6.

⁸⁶ *De Missa*, 1, c. 27.

⁸⁸ Roman Missal, Ordinary of the Mass.

⁸⁷ *Ibid.*, Canon of the Mass.

desire to know in what sense they are said in the canon of the Mass to offer up the sacrifice. To satisfy such a pious desire, then, We shall here explain the matter briefly and concisely.

90. First of all the more extrinsic explanations are these: it frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes—a more frequent occurrence in ancient times—they offer to the ministers at the altar bread and wine to be changed into the body and blood of Christ, and, finally, by their alms they get the priest to offer the divine victim for their intentions.

91. But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the sacrifice.

(d) *Sacrifice offered by the faithful.*

92. In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word "offer." The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. It is because the priest places the divine victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship.

93. Now it is clear that the faithful offer the sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a sacrifice in the name of all His members, represents Christ, the Head of the Mystical Body; hence the whole church can rightly be said to offer up the victim through Christ. But the conclusion that the people offer the sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office: rather it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of

the High Priest himself, so that in the one and same offering of the victim and according to a visible sacerdotal rite, they may be presented to God the Father. It is obviously necessary that the external rite of sacrifice should, of its very nature, signify the internal worship of the heart. Now the sacrifice of the New Law signifies that supreme worship by which the principal Offerer himself, who is Christ, and, in union with Him and through Him, all the members of the Mystical Body pay God the honor and reverence that are due to Him.

94. We are very pleased to learn that this teaching, thanks to a more intense study of the liturgy on the part of many, especially in recent years, has been given full recognition. We must, however, deeply deplore certain exaggerations and over-statements which are not in agreement with the true teaching of the Church.

95. Some in fact disapprove altogether of those Masses which are offered privately and without any congregation, on the ground that they are a departure from the ancient way of offering the sacrifice; moreover, there are some who assert that priests cannot offer Mass at different altars at the same time, because, by doing so, they break up the community of the faithful and imperil its unity; while some go so far as to hold that the people must confirm and ratify the sacrifice if it is to have its proper force and value.

96. They are mistaken in appealing in this matter to the social character of the eucharistic sacrifice, for as often as a priest repeats what the divine Redeemer did at the Last Supper, the sacrifice is really completed. Moreover, this sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the divine Redeemer, while he offers it to God for the holy Catholic Church, and for the living and the dead.⁸⁸ Undoubtedly so, whether the faithful are present—as we desire and commend them to be in great numbers and with devotion—or are not present, since it is in no wise required that the people ratify what the sacred minister has done.

97. Still, though it is clear from what We have said that the Mass is offered in the name of Christ and of the Church and that it is not robbed of its social effects though it be celebrated by a priest without a server, nonetheless, on account of the dignity of such an august mystery, it is our earnest desire—as Mother Church has always com-

⁸⁸ Roman Missal, Canon of the Mass.

manded—that no priest should say Mass unless a server is at hand to answer the prayers, as canon 813 prescribes.

(2) *Participation inasmuch as they offer themselves as victims*

98. Now in order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as a victim.

99. This offering in fact is not confined merely to the liturgical sacrifice. For the Prince of the Apostles wishes us, as living stones built upon the cornerstone Christ, to be able as "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."⁸⁹ St. Paul the Apostle addresses the following words of exhortation to Christians, without distinction of time, "I beseech you therefore, . . . that you present your bodies, a living sacrifice, holy, pleasing unto God, your reasonable service."⁹⁰ But at that time especially when the faithful take part in the liturgical service with such piety and recollection that it can truly be said of them: "whose faith and devotion is known to Thee,"⁹¹ it cannot but happen that the faith of each and all becomes more ready to work with charity, their piety more real and fervent, and they consecrate themselves to furthering the divine glory; and earnestly desiring to become as like as possible to Jesus Christ in His most grievous sufferings, with the High Priest and through Him, they offer themselves as a spiritual sacrifice.

PURIFYING THEIR OWN SOULS

100. This we are also taught by those exhortations which the Bishop, in the Church's name, addresses to priests on the day of their ordination, "Understand what you do, imitate what you handle, and since you celebrate the mystery of the Lord's death, take good care to mortify your members with their vices and concupiscences."⁹² In almost the same manner the sacred books of the liturgy advise Christians who come to Mass to participate in the sacrifice: "At this . . . altar let innocence be in honor, let pride be sacrificed, anger slain, impurity and every evil desire laid low, let the sacrifice of chastity be offered in place of

⁸⁹ 1 Peter, 2:5.

⁹⁰ Rom. 12:1.

⁹¹ Roman Missal, Canon of the Mass.

⁹² Roman Pontifical, Ordination of a priest.

doves and instead of the young pigeons the sacrifice of innocence."⁹³ While we stand before the altar, then, it is our duty so to transform our hearts, that whatever sin there is may be completely blotted out, while whatever promotes supernatural life through Christ may be zealously fostered and strengthened even to the extent that, in union with the immaculate Victim, we become a victim acceptable to the eternal Father.

101. The prescriptions in fact of the sacred liturgy aim, by every means at their disposal, at helping the Church to bring about this most holy purpose in the most suitable manner possible. This is the object not only of readings, homilies and other sermons given by priests, as also the whole cycle of mysteries which are proposed for our commemoration in the course of the year, but it is also the purpose of vestments, of sacred rites and their external splendor. All these things aim at "enhancing the majesty of this great Sacrifice, and raising the minds of the faithful by means of these visible signs of religion and piety, to the contemplation of the sublime truths contained in it."⁹⁴

REPRODUCING THE IMAGE OF JESUS CHRIST

102. All the elements of the liturgy, then, would have us reproduce in our hearts the likeness of the divine Redeemer through the mystery of the cross, according to the words of the Apostle of the Gentiles, "With Christ I am nailed to the cross. I live, now not I, but Christ liveth in me."⁹⁵ Thus we become a victim, as it were, along with Christ to increase the glory of the eternal Father.

103. Let this, then, be the intention and aspiration of the faithful, when they offer up the divine Victim in the Mass. For if, as St. Augustine writes, our mystery is enacted on the Lord's table, that is, Christ our Lord Himself,⁹⁶ who is the Head and symbol of that union through which we are the body of Christ⁹⁷ and members of His Body;⁹⁸ if St. Robert Bellarmine teaches, according to the mind of the Doctor of Hippo, that in the sacrifice of the altar there is signified the general sacrifice by which the whole Mystical Body of Christ, that is, all the city of the redeemed, is offered up to God through Christ, the High

⁹³ *Ibid.*, Consecration of an altar, Preface.

⁹⁴ Cf. Council of Trent, Sess. 22, c. 5.

⁹⁵ Gal. 2:19-20.

⁹⁶ Cf. *Serm.* 272.

⁹⁷ Cf. 1 Cor. 12:27.

⁹⁸ Cf. Eph. 5:30.

Priest:⁹⁹ nothing can be conceived more just or fitting than that all of us in union with our Head, who suffered for our sake, should also sacrifice ourselves to the eternal Father. For in the sacrament of the altar, as the same St. Augustine has it, the Church is made to see that in what she offers she herself is offered.¹⁰⁰

104. Let the faithful, therefore, consider to what a high dignity they are raised by the sacrament of baptism. They should not think it enough to participate in the eucharistic sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the High Priest and His earthly minister, at the time the consecration of the divine Victim is enacted, and at that time especially when those solemn words are pronounced, "By Him and with Him and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever";¹⁰¹ to which words in fact the people answer, "Amen." Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Saviour upon the cross.

(3) *Means of promoting this participation*

105. Therefore, they are to be praised who, with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass, strive to make them familiar with the "Roman Missal," so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when, for instance, the whole congregation, in accordance with the rules of the liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in high Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant.

BUT SUBJECT TO THE DIRECTIONS OF THE CHURCH

106. These methods of participation in the Mass are to be ap-

⁹⁹ Cf. Saint Robert Bellarmine, *De Missa*, 2, c. 8.

¹⁰⁰ Cf. *De Civitate Dei*, Book 10, c. 6.

¹⁰¹ Roman Missal, Canon of the Mass.

proved and commended when they are in complete agreement with the precepts of the Church and the rubrics of the liturgy. Their chief aim is to foster and promote the people's piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament. However, though they show also in an outward manner that the very nature of the sacrifice, as offered by the Mediator between God and men,¹⁰² must be regarded as the act of the whole Mystical Body of Christ, still they are by no means necessary to constitute it a public act or to give it a social character. And besides, a "dialogue" Mass of this kind cannot replace the high Mass, which, as a matter of fact, though it should be offered with only the sacred ministers present, possesses its own special dignity due to the impressive character of its ritual and the magnificence of its ceremonies. The splendor and grandeur of a high Mass, however, are very much increased if, as the Church desires, the people are present in great numbers and with devotion.

THE VALUE OF THESE METHODS SHOULD NOT BE EXAGGERATED

107. It is to be observed, also, that they have strayed from the path of truth and right reason who, led away by false opinions, make so much of these accidentals as to presume to assert that without them the Mass cannot fulfill its appointed end.

108. Most of the faithful are unable to use the Roman missal even though it is written in the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant in the same individual. Who, then, would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people; for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

¹⁰² Cf. 1 Tim. 2:5.

LET DIOCESAN COMMITTEES BE SET UP TO PROMOTE THE LITURGY

109. Wherefore We exhort you, Venerable Brethren, that each in his diocese or ecclesiastical jurisdiction supervise and regulate the manner and method in which the people take part in the liturgy, according to the rubrics of the missal and in keeping with the injunctions which the Sacred Congregation of Rites and the Code of canon law have published. Let everything be done with due order and dignity, and let no one, not even a priest, make use of the sacred edifices according to his whim to try out experiments. It is also Our wish that in each diocese an advisory committee to promote the liturgical apostolate should be established, similar to that which cares for sacred music and art, so that with your watchful guidance everything may be carefully carried out in accordance with the prescriptions of the Apostolic See.

110. In religious communities let all those regulations be accurately observed which are laid down in their respective constitutions, nor let any innovations be made which the superiors of these communities have not previously approved.

111. But however much variety and disparity there may be in the exterior manner and circumstances in which the Christian laity participate in the Mass and other liturgical functions, constant and earnest effort must be made to unite the congregation in spirit as much as possible with the divine Redeemer, so that their lives may be daily enriched with more abundant sanctity, and greater glory be given to the heavenly Father.

C. HOLY COMMUNION

112. The august sacrifice of the altar is concluded with communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice only requires that the priest partake of the heavenly food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the sacrifice.

FOR THE INTEGRITY OF THE SACRIFICE THE COMMUNION OF THE PRIEST IS SUFFICIENT

113. We wish in this matter to repeat the remarks which Our predecessor Benedict XIV makes with regard to the definitions of the Council of Trent: "First We must state that none of the faithful can hold that private Masses, in which the priest alone receives holy

communion, are therefore unlawful and do not fulfill the idea of the true, perfect and complete unbloody sacrifice instituted by Christ our Lord. For the faithful know quite well, or at least can easily be taught, that the Council of Trent, supported by the doctrine which the uninterrupted tradition of the Church has preserved, condemned the new and false opinion of Luther as opposed to this tradition."¹⁰³ "If anyone shall say that Masses in which the priest only receives communion are unlawful, and therefore should be abolished, let him be anathema."¹⁰⁴

114. They, therefore, err from the path of truth who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive holy communion as well as the priest, put forward the captious argument that here there is question not of a sacrifice merely, but of a sacrifice and a supper of brotherly union, and consider the general communion of all present as the culminating point of the whole celebration.

115. Now it cannot be over-emphasized that the eucharistic sacrifice of its very nature is the unbloody immolation of the divine Victim, which is made manifest in a mystical manner by the separation of the sacred species and by their oblation to the eternal Father. Holy communion pertains to the integrity of the Mass and to the partaking of the august sacrament; but while it is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful.

AN EXHORTATION TO SPIRITUAL AND SACRAMENTAL COMMUNION

116. The Church, as the teacher of truth, strives by every means in her power to safeguard the integrity of the Catholic faith, and like a mother solicitous for the welfare of her children, she exhorts them most earnestly to partake fervently and frequently of the richest treasure of our religion.

117. She wishes in the first place that Christians—especially when they cannot easily receive holy communion—should do so at least by desire, so that with renewed faith, reverence, humility and complete trust in the goodness of the divine Redeemer, they may be united to Him in the spirit of the most ardent charity.

¹⁰³ Encyclical Letter *Certiores effecti*, November 13, 1742, par. 1.

¹⁰⁴ Council of Trent, Sess. 22, can. 8.

118. But the desire of Mother Church does not stop here. For since by feasting upon the bread of angels we can by a "sacramental" communion, as we have already said, also become partakers of the sacrifice, she repeats the invitation to all her children individually, "Take and eat. . . Do this in memory of Me"¹⁰⁶ so that "we may continually experience within us the fruit of our redemption"¹⁰⁶ in a more efficacious manner. For this reason the Council of Trent, reechoing, as it were, the invitation of Christ and His immaculate Spouse, has earnestly exhorted "the faithful when they attend Mass to communicate not only by a spiritual communion but also by a sacramental one, so that they may obtain more abundant fruit from this most holy sacrifice."¹⁰⁷ Moreover, our predecessor of immortal memory, Benedict XIV, wishing to emphasize and throw fuller light upon the truth that the faithful by receiving the Holy Eucharist become partakers of the divine sacrifice itself, praises the devotion of those who, when attending Mass, not only elicit a desire to receive holy communion but also want to be nourished by hosts consecrated during the Mass, even though, as he himself states, they really and truly take part in the sacrifice should they receive a host which has been duly consecrated at a previous Mass. He writes as follows: "And although in addition to those to whom the celebrant gives a portion of the Victim he himself has offered in the Mass, they also participate in the same sacrifice to whom a priest distributes the Blessed Sacrament that has been reserved; however, the Church has not for this reason ever forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who, when present at Mass, want to become partakers of the same sacrifice, because they likewise offer it after their own manner, nay more, she approves of it and desires that it should not be omitted and would reprehend those priests through whose fault and negligence this participation would be denied to the faithful."¹⁰⁸

FOR ALL CLASSES OF PEOPLE

119. May God grant that all accept these invitations of the Church freely and with spontaneity. May He grant that they participate even every day, if possible, in the divine sacrifice, not only in a spiritual manner, but also by reception of the august sacrament,

¹⁰⁶ Roman Missal, Collect for Feast of Corpus Christi.

¹⁰⁶ 1 Cor. 11:24.

¹⁰⁷ Sess. 22, c. 6.

¹⁰⁸ Encyclical letter *Certiores effecti*, par. 3.

receiving the body of Jesus Christ which has been offered for all to the eternal Father. Arouse, Venerable Brethren, in the hearts of those committed to your care, a great and insatiable hunger for Jesus Christ. Under your guidance let the children and youth crowd to the altar rails to offer themselves, their innocence and their works of zeal to the divine Redeemer. Let husbands and wives approach the holy table so that nourished on this food they may learn to make the children entrusted to them conformed to the mind and heart of Jesus Christ.

120. Let the workers be invited to partake of this sustaining and never failing nourishment that it may renew their strength and obtain for their labors an everlasting recompense in heaven; in a word, invite all men of whatever class and compel them to come in;¹⁰⁰ since this is the bread of life which all require. The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to unite us in the most intimate union with Jesus Christ, to make us "one body,"¹¹⁰ to get us to live together as brothers who, breaking the same bread, sit down to the same heavenly table, to partake of the elixir of immortality.¹¹¹

COMMUNION TO BE RECEIVED IF POSSIBLE DURING THE MASS

121. Now it is very fitting, as the liturgy otherwise lays down, that the people receive holy communion after the priest has partaken of the divine repast upon the altar; and, as we have written above, they should be commended who, when present at Mass, receive hosts consecrated at the same Mass, so that it is actually verified, "that as many of us as, at this altar, shall partake of and receive the most holy body and blood of thy Son, may be filled with every heavenly blessing and grace."¹¹²

122. Still sometimes there may be a reason, and that not unfrequently, why holy communion should be distributed before or after Mass and even immediately after the priest receives the sacred species—and even though hosts consecrated at a previous Mass should be used. In these circumstances—as we have stated above—the people duly take part in the eucharistic sacrifice and not seldom they can in this way more conveniently receive holy communion. Still, though the Church with the kind heart of a mother, strives to meet the spiritual needs of

¹⁰⁰ Cf. Luke, 14:23.

¹¹⁰ 1 Cor. 10:17.

¹¹¹ Cf. Saint Ignatius, Martyr, *Ad Eph.* 20.

¹¹² Roman Missal, Canon of the Mass.

her children, they, for their part, should not readily neglect the directions of the liturgy and, as often as there is no reasonable difficulty, should aim that all their actions at the altar manifest more clearly the living unity of the Mystical Body.

FOLLOWED BY SUITABLE THANKSGIVING

123. When the Mass, which is subject to special rules of the liturgy, is over, the person who has received holy communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth who, adhering to the letter rather than the sense, assert and teach that, when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community.

124. But, on the contrary, the very nature of the sacrament demands that its reception should produce rich fruits of Christian sanctity. Admittedly the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul, "always returning thanks for all in the name of our Lord Jesus Christ to God the Father."¹¹³ The sacred liturgy of the Mass also exhorts us to do this when it bids us pray in these words, "Grant, we beseech thee, that we may always continue to offer thanks¹¹⁴ . . . and may never cease from praising thee."¹¹⁵ Wherefore, if there is no time when we must not offer God thanks, and if we must never cease from praising Him, who would dare to reprehend or find fault with the Church, because she advises her priests¹¹⁶ and faithful to converse with the divine Redeemer for at least a short while after holy communion, and inserts in her liturgical books, fitting prayers, enriched with indulgences, by which the sacred ministers may make suitable preparation before Mass and holy communion or may return thanks afterwards? So far is the sacred liturgy from restricting the interior devotion of individual Christians, that it actually fosters and promotes it so that they may be rendered like to Jesus Christ and

¹¹³ Eph. 5:20.

¹¹⁴ Roman Missal, Postcommunion for Sunday within the Octave of Ascension.

¹¹⁵ *Ibid.*, Postcommunion for First Sunday after Pentecost.

¹¹⁶ Code of Canon Law, can. 810.

through Him be brought to the heavenly Father; wherefore this same discipline of the liturgy demands that whoever has partaken of the sacrifice of the altar should return fitting thanks to God. For it is the good pleasure of the divine Redeemer to hearken to us when we pray, to converse with us intimately and to offer us a refuge in his loving Heart.

NECESSARY TO OBTAIN MORE ABUNDANT FRUIT

125. Moreover, such personal colloquies are very necessary that we may all enjoy more fully the supernatural treasures that are contained in the Eucharist and, according to our means, share them with others, so that Christ our Lord may exert the greatest possible influence on the souls of all.

126. Why then, Venerable Brethren, should we not approve of those who, when they receive holy communion, remain on in closest familiarity with their divine Redeemer even after the congregation has been officially dismissed, and that not only for the consolation of conversing with Him, but also to render Him due thanks and praise and especially to ask help to defend their souls against anything that may lessen the efficacy of the sacrament and to do everything in their power to cooperate with the action of Christ who is so intimately present. We exhort them to do so in a special manner by carrying out their resolutions, by exercising the Christian virtues, as also by applying to their own necessities the riches they have received with royal liberality. The author of that golden book *The Imitation of Christ* certainly speaks in accordance with the letter and the spirit of the liturgy, when he gives the following advice to the person who approaches the altar, "Remain on in secret and take delight in your God; for He is yours whom the whole world cannot take away from you."¹¹⁷

127. Therefore, let us all enter into closest union with Christ and strive to lose ourselves, as it were, in His most holy love and so be united to Him that we may have a share in those acts with which He adores the Blessed Trinity with a homage that is most acceptable, and with which He offers to the eternal Father supreme praise and thanks which find an harmonious echo throughout the heavens and the earth, according to the words of the prophet, "All ye works of the Lord, bless the Lord."¹¹⁸ Finally, in union with these sentiments of Christ, let us ask for heavenly aid at that moment in which it is supremely fitting to

¹¹⁷ Book IV, c. 12.

¹¹⁸ Dan. 3:57.

pray for and obtain help in His name.¹¹⁹ For it is especially in virtue of these sentiments that we offer and immolate ourselves as a victim, saying, "make of us thy eternal offering."¹²⁰

128. The divine Redeemer is ever repeating His pressing invitation, "Abide in Me."¹²¹ Now by the sacrament of the Eucharist, Christ remains in us and we in Him, and just as Christ, remaining in us, lives and works, so should we remain in Christ and live and work through Him.

D. ADORATION OF THE EUCHARIST

129. The Eucharistic Food contains, as all are aware, "truly, really and substantially the Body and Blood together with the soul and divinity of our Lord Jesus Christ."¹²² It is no wonder, then, that the Church, even from the beginning, adored the body of Christ under the appearance of bread; this is evident from the very rites of the august sacrifice, which prescribe that the sacred ministers should adore the most holy sacrament by genuflecting or by profoundly bowing their heads.

130. The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship "with the same adoration the Word Incarnate as well as His own flesh,"¹²³ and St. Augustine asserts that, "No one eats that flesh, without first adoring it," while he adds that "not only do we not commit a sin by adoring it, but that we do sin by not adoring it."¹²⁴

131. It is on this doctrinal basis that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the sacrifice of the Mass. The reservation of the sacred species for the sick and those in danger of death introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a sacrifice and a sacrament; but it differs from the other sacraments in this that it not only produces grace, but contains in a permanent manner the Author of grace

¹¹⁹ Cf. John 16:23.

¹²⁰ Roman Missal, Secret for Mass of the Most Blessed Trinity.

¹²¹ John, 15:4.

¹²² Council of Trent, Sess. 13, can. 1.

¹²³ Second Council of Constantinople, *Anath. de trib. Capit.*, can. 9, compare Council of Ephesus, *Anath. Cyrill.* can. 8. Cf. Council of Trent, Sess. 13, can. 6; Pius VI Constitution *Auctorem fidei*, n. 61.

¹²⁴ Cf. *Enarr. in Ps.* 98:9.

Himself. When, therefore, the Church bids us adore Christ hidden behind the eucharistic veils and pray to Him for spiritual and temporal favors, of which we ever stand in need, she manifests living faith in her divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship.

DEVELOPMENT OF THE EUCHARISTIC CULT

132. Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness: as, for example, frequent visits of devotion to the tabernacle, even every day; benediction of the Blessed Sacrament; solemn processions, especially at the time of Eucharistic Congresses, which pass through cities and villages; and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours, and in some places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual day and night, under the care of religious communities, and the faithful quite often take part in them.

133. These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are re-echoed to a certain extent by the Church triumphant in heaven which sings continually a hymn of praise to God and to the Lamb "who was slain."¹²⁸ Wherefore, the Church not merely approves these pious practices, which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them.¹²⁹ They spring from the inspiration of the liturgy and if they are performed with due propriety and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the liturgy.

NO CONFUSION BETWEEN "THE HISTORIC CHRIST" AND "THE EUCHARISTIC CHRIST"

134. Nor is it to be admitted that by this eucharistic cult men falsely confound the historical Christ, as they say, who once lived on earth, with the Christ who is present in the august Sacrament of the altar, and who reigns glorious and triumphant in heaven and bestows

¹²⁸ Apoc. 5:12, cp. 7:10.

¹²⁹ Cf. Council of Trent, Sess. 13, c. 5 and can. 6.

supernatural favors. On the contrary, it can be claimed that by this devotion the faithful bear witness to and solemnly avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, who suffered on the cross, who is present in a hidden manner in the Eucharist and who reigns upon His heavenly throne. Thus St. John Chrysostom states: "When you see It [the Body of Christ] exposed, say to yourself: Thanks to this body, I am no longer dust and ashes, I am no more a captive but a free man: hence I hope to obtain heaven and the good things that are there in store for me, eternal life, the heritage of the angels, companionship with Christ; death has not destroyed this body which was pierced by nails and scourged, . . . this is that body which was once covered with blood, pierced by a lance, from which issued saving fountains upon the world, one of blood and the other of water. . . . This body He gave to us to keep and eat, as a mark of His intense love."¹²⁷

BENEDICTION OF THE BLESSED SACRAMENT

135. That practice in a special manner is to be highly praised according to which many exercises of piety, customary among the faithful, end with benediction of the blessed sacrament. For excellent and of great benefit is that custom which makes the priest raise aloft the Bread of Angels before the congregation with heads bowed down in adoration, and forming with It the sign of the cross implores the heavenly Father to deign to look upon His Son who for love of us was nailed to the cross, and for His sake and through Him who willed to be our Redeemer and our brother, be pleased to shower down heavenly favors upon those whom the immaculate blood of the Lamb has redeemed.¹²⁸

136. Strive then, Venerable Brethren, with your customary devoted care so that the churches, which the faith and piety of Christian peoples have built in the course of centuries for the purpose of singing a perpetual hymn of glory to God almighty and of providing a worthy abode for our Redeemer concealed beneath the eucharistic species, may be entirely at the disposal of greater numbers of the faithful who, called to the feet of their Savior, hearken to His most consoling invitation, "Come to Me all ye who labor and are heavily burdened, and I will refresh you."¹²⁹ Let your churches be the house of God where

¹²⁷ *In I ad Cor.*, 24:4.

¹²⁸ Cf. *1 Peter*, 1:19.

¹²⁹ *Matt.* 11:28.

all who enter to implore blessings rejoice in obtaining whatever they ask¹³⁰ and find there heavenly consolation..

137. Only thus can it be brought about that the whole human family settling their differences may find peace, and united in mind and heart may sing this song of hope and charity, "Good Pastor, truly bread—Jesus have mercy on us—feed us, protect us—bestow on us the vision of all good things—in the land of the living."¹³¹

PART III: THE DIVINE OFFICE AND THE LITURGICAL YEAR

A. THE DIVINE OFFICE

138. The ideal of Christian life is that each one be united to God in the closest and most intimate manner. For this reason, the worship that the Church renders to God, and which is based especially on the eucharistic sacrifice and the use of the sacraments, is directed and arranged in such a way that it embraces, by means of the divine office, the hours of the day, the weeks and the whole cycle of the year, and reaches all the aspects and phases of human life.

139. Since the divine Master commanded "that we ought always to pray and not to faint,"¹³² the Church faithfully fulfills this injunction and never ceases to pray: she urges us in the words of the Apostle of the Gentiles, "by him [Jesus] let us offer the sacrifice of praise always to God."¹³³

140. Public and common prayer offered to God by all at the same time was customary in antiquity only on certain days and at certain times. Indeed, people prayed to God not only in groups but in private houses and occasionally with neighbors and friends. But soon in different parts of the Christian world the practice arose of setting aside special times for praying, as for example, the last hour of the day when evening set in and the lamps were lighted; or the first, heralded, when the night was coming to an end, by the crowing of the cock and the rising of the morning star. Other times of the day, as being more suitable for prayer are indicated in Sacred Scripture, in

¹³⁰ Cf. Roman Missal, Collect for Mass for the Dedication of a Church.

¹³¹ Roman Missal, Sequence *Lauda Sion* in Mass for Feast of Corpus Christi.

¹³² Luke, 18:1.

¹³³ Heb. 13:15.

Hebrew customs or in keeping with the practice of every-day life. According to the Acts of the Apostles, the disciples of Jesus Christ all came together to pray at the third hour, when they were all filled with the Holy Ghost;¹³⁴ and before eating, the Prince of the Apostles went up to the higher parts of the house to pray, about the sixth hour;¹³⁵ Peter and John "went up into the Temple at the ninth hour of prayer"¹³⁶ and "at midnight Paul and Silas praying . . . praised God."¹³⁷

141. Thanks to the work of the monks and to those who practise asceticism, these various prayers in the course of time become ever more perfected and by the authority of the Church are gradually incorporated into the sacred liturgy.

IT IS THE PERENNIAL PRAYER OF THE CHURCH

142. The divine office is the prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians, when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this.

143. The character and value of the divine office may be gathered from the words recommended by the Church to be said before starting the prayers of the office, namely, that they be said "worthily, with attention and devotion."

144. By assuming human nature, the Divine Word introduced into this earthly exile a hymn which is sung in heaven for all eternity. He unites to Himself the whole human race and with it sings this hymn to the praise of God. As we must humbly recognize that "we know not what we should pray for, as we ought, the Spirit Himself asketh for us with unspeakable groanings."¹³⁸ Moreover, through His Spirit in us, Christ treats the Father, "God could not give a greater gift to men . . . [Jesus] prays for us, as our Priest; He prays in us as our Priest; He prays in us as our Head; we pray to Him as our God . . . we recognize in Him our voice and His voice in us . . . He is prayed to as God, He prays under the appearance of a servant; in heaven He is Creator; here, created though not changed, He assumes a created nature which is to be changed and makes us with Him one complete man, head and body."¹³⁹

¹³⁴ Cf. Acts, 2:1-15.

¹³⁵ *Ibid.*, 10:9.

¹³⁶ *Ibid.*, 3:1.

¹³⁷ *Ibid.*, 16:25.

¹³⁸ Romans, 8:26.

¹³⁹ Saint Augustine, *Enarr. in Ps.* 85, n. 1.

INTERIOR DEVOTION IS REQUIRED

145. To this lofty dignity of the Church's prayer, there should correspond earnest devotion in our souls. For when in prayer the voice repeats those hymns written under the inspiration of the Holy Ghost and extolls God's infinite perfections, it is necessary that the interior sentiment of our soul should accompany the voice so as to make those sentiments our own in which we are elevated to heaven, adoring and giving due praise and thanks to the Blessed Trinity; "so let us chant in choir that mind and voice may accord together."¹⁴⁰ It is not merely a question of recitation or of singing which, however perfect according to norms of music and the sacred rites, only reaches the ear, but it is especially a question of the ascent of the mind and heart to God so that, united with Christ, we may completely dedicate ourselves and all our actions to Him.

146. On this depends in no small way the efficacy of our prayers. These prayers, in fact, when they are not addressed directly to the Word made man, conclude with the phrase "through Jesus Christ our Lord." As our Mediator with God, He shows to the heavenly Father His glorified wounds, "always living to make intercession for us."¹⁴¹

THE WONDERFUL CONTENT OF THE PSALTER

147. The Psalms, as all know, form the chief part of the divine office. They encompass the full round of the day and sanctify it. Cassiodorus speaks beautifully about the Psalms as distributed in his day throughout the divine office: "With the celebration of matins they bring a blessing on the coming day, they set aside for us the first hour and consecrate the third hour of the day, they gladden the sixth hour with the breaking of bread, at the ninth they terminate our fast, they bring the evening to a close and at nightfall they shield our minds from darkness."¹⁴²

148. The Psalms recall to mind the truths revealed by God to the chosen people, which were at one time frightening and at another filled with wonderful tenderness; they keep repeating and fostering the hope of the promised Liberator which in ancient times was kept alive with song, either around the hearth or in the stately temple; they show forth in splendid light the prophesied glory of Jesus Christ: first, His

¹⁴⁰ Saint Benedict, *Regula Monachorum*, c. 19.

¹⁴¹ Heb. 7:25.

¹⁴² *Explicatio in Psalterium*, Preface. Text as found in Migne, *Patres Latini*, 70:10. But some are of the opinion that part of this passage should not be attributed to Cassiodorus.

supreme and eternal power, then His lowly coming to this terrestrial exile, His kingly dignity and priestly power and, finally, His beneficent labors, and the shedding of His blood for our redemption. In a similar way they express the joy, the bitterness, the hope and fear of our hearts and our desire of loving God and hoping in Him alone, and our mystic ascent to divine tabernacles.

149. "The psalm is . . . a blessing for the people, it is the praise of God, the tribute of the nation, the common language and acclamation of all, it is the voice of the Church, the harmonious confession of faith, signifying deep attachment to authority; it is the joy of freedom, the expression of happiness, an echo of bliss."¹⁴³

THE PARTICIPATION OF THE FAITHFUL IN SUNDAY VESPERS

150. In an earlier age, these canonical prayers were attended by many of the faithful. But this gradually ceased, and, as We have already said, their recitation at present is the duty only of the clergy and of religious. The laity have no obligation in this matter. Still, it is greatly to be desired that they participate in reciting or chanting vespers sung in their own parish on feast days. We earnestly exhort you, Venerable Brethren, to see that this pious practice is kept up, and that wherever it has ceased you restore it if possible. This, without doubt, will produce salutary results when vespers are conducted in a worthy and fitting manner and with such helps as foster the piety of the faithful. Let the public and private observance of the feasts of the Church, which are in a special way dedicated and consecrated to God, be kept inviolable; and especially the Lord's day which the Apostles, under the guidance of the Holy Ghost, substituted for the sabbath. How, if the order was given to the Jews: "Six days shall you do work; in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die";¹⁴⁴ how will those Christians not fear spiritual death who perform servile work on feast-days, and whose rest on these days is not devoted to religion and piety but given over to the allurements of the world? Sundays and holydays, then, must be made holy by divine worship, which gives homage to God and heavenly food to the soul. Although the Church only commands the faithful to abstain from servile work and attend Mass and does not make it obligatory to attend evening devotions, still she desires it and recommends it repeatedly.

¹⁴³ Saint Ambrose, *Enarr. in Ps. 1, n. 9.*

¹⁴⁴ Exod. 31:15.

Moreover, the needs of each one demand this, seeing that all are bound to win the favor of God if they are to obtain His benefits. Our soul is filled with the greatest grief when We see how the Christian people of today profane the afternoon of feast days; public places of amusement and public games are frequented in great numbers while the churches are not as full as they should be. All should come to our churches and there be taught the truth of the Catholic faith, sing the praises of God, be enriched with benediction of the blessed sacrament given by the priest and be strengthened with help from heaven against the adversities of this life. Let all try to learn those prayers which are recited at vespers and fill their souls with their meaning. When deeply penetrated by these prayers, they will experience what St. Augustine said about himself: "How much did I weep during hymns and verses, greatly moved at the sweet singing of thy Church. Their sound would penetrate my ears and their truth melt my heart, sentiments of piety would well up, tears would flow and that was good for me."¹⁴⁵

B. THE CYCLE OF THE MYSTERIES IN THE LITURGICAL YEAR

151. Throughout the entire year, the Mass and the divine office center especially around the person of Jesus Christ. This arrangement is so suitably disposed that our Saviour dominates the scene in the mysteries of His humiliation, of His redemption and triumph.

152. While the sacred liturgy calls to mind the mysteries of Jesus Christ, it strives to make all believers take their part in them so that the divine Head of the Mystical Body may live in all the members with the fulness of His holiness. Let the souls of Christians be like altars on each one of which a different phase of the sacrifice, offered by the High Priest, comes to life again, as it were: pains and tears which wipe away and expiate sin; supplication to God which pierces heaven; dedication and even immolation of oneself made promptly, generously and earnestly; and, finally, that intimate union by which we commit ourselves and all we have to God, in whom we find our rest. "The perfection of religion is to imitate whom you adore."¹⁴⁶

THE SIGNIFICANCE OF THE LITURGICAL SEASON

153. By these suitable ways and methods in which the liturgy at stated times proposes the life of Jesus Christ for our meditation, the

¹⁴⁵ *Confessions*, Book 9, c. 6.

¹⁴⁶ Saint Augustine, *De Civitate Dei*, Book 8, c. 17.

Church gives us examples to imitate, points out treasures of sanctity for us to make our own, since it is fitting that the mind believes what the lips sing, and that what the mind believes should be practiced in public and private life.

ADVENT

154. In the period of Advent, for instance, the Church arouses in us the consciousness of the sins we have had the misfortune to commit, and urges us, by restraining our desires and practicing voluntary mortification of the body, to recollect ourselves in meditation, and experience a longing desire to return to God who alone can free us by His grace from the stain of sin and from its evil consequences.

CHRISTMAS

155. With the coming of the birthday of the Redeemer, she would bring us to the cave of Bethlehem and there teach that we must be born again and undergo a complete reformation; that will only happen when we are intimately and vitally united to the Word of God made man and participate in His divine nature, to which we have been elevated.

EPIPHANY

156. At the solemnity of the Epiphany, in putting before us the call of the Gentiles to the Christian faith, she wishes us daily to give thanks to the Lord for such a blessing; she wishes us to seek with lively faith the living and true God, to penetrate deeply and religiously the things of heaven, to love silence and meditation in order to perceive and grasp more easily heavenly gifts.

SEPTUAGESIMA

157. During the days of Septuagesima and Lent, our Holy Mother the Church over and over again strives to make each of us seriously consider our misery, so that we may be urged to a practical emendation of our lives, detest our sins heartily and expiate them by prayer and penance. For constant prayer and penance done for past sins obtain for us divine help, without which every work of ours is useless and unavailing.

HOLY WEEK

158. In Holy Week, when the most bitter sufferings of Jesus Christ are put before us by the liturgy, the Church invites us to come to Calvary and follow in the blood-stained footsteps of the divine Redeemer, to carry the cross willingly with Him, to reproduce in our own hearts His spirit of expiation and atonement, and to die together with Him.

EASTER

159. At the Paschal season, which commemorates the triumph of Christ, our souls are filled with deep interior joy: we, accordingly, should also consider that we must rise, in union with the Redeemer, from our cold and slothful life to one of greater fervour and holiness by giving ourselves completely and generously to God, and by forgetting this wretched world in order to aspire only to the things of heaven. "If you be risen with Christ, seek the things that are above . . . mind the things that are above."¹⁴⁷

PENTECOST

160. Finally, during the time of Pentecost, the Church by her precept and practice urges us to be more docile to the action of the Holy Spirit who wishes us to be on fire with divine love so that we may daily strive to advance more in virtue and thus become holy as Christ our Lord and His Father are holy.

161. Thus, the liturgical year should be considered as a splendid hymn of praise offered to the heavenly Father by the Christian family through Jesus Christ, their perpetual Mediator. Nevertheless, it requires a diligent and well ordered study on our part to be able to know and praise our Redeemer ever more and more. It requires a serious effort and constant practice to imitate His mysteries, to enter willingly upon His path of sorrow and thus, finally, share His glory and eternal happiness.

ERRORS OF MODERN AUTHORS

162. From what We have already explained, Venerable Brethren, it is perfectly clear how much modern writers are wanting in the genuine and true liturgical spirit who, deceived by the illusion of a higher mysticism, dare to assert that attention should be paid not to

¹⁴⁷ Col. 3:1-2.

the historic Christ but to a "pneumatic" or glorified Christ. They do not hesitate to assert that a change has taken place in the piety of the faithful by dethroning, as it were, Christ from His position; since they say that the glorified Christ, who liveth and reigneth forever and sitteth at the right hand of the Father, has been overshadowed and in His place has been substituted that Christ who lived on earth. For this reason, some have gone so far as to want to remove from the churches images of the divine Redeemer suffering on the cross.

163. But these false statements are completely opposed to the solid doctrine handed down by tradition. "You believe in Christ born in the flesh," says St. Augustine, "and you will come to Christ begotten of God, God of God."¹⁴⁸ In the sacred liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the eternal Father, as born of the Virgin Mother of God, as He who teaches us truth, heals the sick, consoles the afflicted, who endures suffering and who dies; finally, as He who rose triumphantly from the dead and who, reigning in the glory of heaven, sends us the Holy Paraclete and who abides in His Church forever; "Jesus Christ, yesterday and today, and the same forever."¹⁴⁹ Besides, the liturgy shows us Christ not only as a model to be imitated but as a Master to whom we should listen readily, a Shepherd whom we should follow, Author of our salvation, the Source of our holiness and the Head of the Mystical Body whose members we are, living by His very life.

164. Since His bitter sufferings constitute the principal mystery of our redemption, it is only fitting that the Catholic faith should give it the greatest prominence. This mystery is the very center of divine worship since the Mass represents and renews it every day and since all the sacraments are most closely united with the cross.¹⁵⁰

CHRIST LIVES AGAIN IN THE CHURCH DURING THE LITURGICAL YEAR

165. Hence, the liturgical year, devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good,¹⁵¹ with the design of bringing

¹⁴⁸ Saint Augustine, *Enarr. in Ps.* 123, n. 2.

¹⁴⁹ Heb. 13:8.

¹⁵⁰ Saint Thomas, *Summa Theologica*, III^a, q. 49 and q. 62, art. 5.

¹⁵¹ Cf. Acts, 10:38.

men to know His mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way as some modern writers hold, but in the way that Catholic doctrine teaches us. According to the Doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace, due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation. Moreover, our holy Mother the Church, while proposing for our contemplation the mysteries of our Redeemer, asks in her prayers for those gifts which would give her children the greatest possible share in the spirit of these mysteries through the merits of Christ. By means of His inspiration and help and through the cooperation of our wills we can receive from Him living vitality as branches do from the tree and members from the head; thus slowly and laboriously we can transform ourselves "unto the measure of the age of the fulness of Christ."¹⁵²

C. FEASTS OF THE SAINTS

166. In the course of the liturgical year, besides the mysteries of Jesus Christ, the feasts of the saints are celebrated. Even though these feasts are of a lower and subordinate order, the Church always strives to put before the faithful examples of sanctity in order to move them to cultivate in themselves the virtues of the divine Redeemer.

EXAMPLES PROPOSED TO US

167. We should imitate the virtues of the saints just as they imitated Christ, for in their virtues there shines forth under different aspects the splendor of Jesus Christ. Among some of these saints the zeal of the apostolate stood out, in others courage prevailed even to the shedding of blood, constant vigilance marked others out as they kept watch for the divine Redeemer, while in others virginal purity of soul was resplendent and their modesty revealed the beauty of Christian humility; there burned in all of them the fire of charity towards God and their neighbor. The sacred liturgy puts all these gems of sanctity before us so that we may consider them for our salvation, and "rejoicing at their merits, we may be inflamed by their example."¹⁵³ It is necessary, then, to practice "in simplicity innocence,

¹⁵² Eph. 4:13.

¹⁵³ Roman Missal, Collect for Third Mass of Several Martyrs outside Paschaltide.

in charity concord, in humility modesty, diligence in government, readiness in helping those who labor, mercy in serving the poor, in defending truth, constancy, in the strict maintenance of discipline, justice, so that nothing may be wanting in us of the virtues which have been proposed for our imitation. These are the footprints left by the saints in their journey homeward, that guided by them we might follow them into glory."¹⁵⁴ In order that we may be helped by our senses, also, the Church wishes that images of the saints be displayed in our churches, always, however, with the same intention "that we imitate the virtues of those whose images we venerate."¹⁵⁵

AND AS OUR INTERCESSORS

168. But there is another reason why the Christian people should honor the saints in heaven, namely, to implore their help and "that we be aided by the pleadings of those whose praise is our delight."¹⁵⁶ Hence, it is easy to understand why the sacred liturgy provides us with many different prayers to invoke the intercession of the saints.

PREEMINENT DEVOTION TO MARY MOST HOLY

169. Among the saints in heaven the Virgin Mary Mother of God is venerated in a special way. Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she: and no one has more grace and power over the most Sacred Heart of the Son of God and through Him with the Heavenly Father. Holier than the Cherubim and Seraphim, she enjoys unquestionably greater glory than all the other saints, for she is "full of grace,"¹⁵⁷ she is the Mother of God, who happily gave birth to the Redeemer for us. Since she is, therefore, "Mother of mercy, our life, our sweetness and our hope," let us all cry to her "mourning and weeping in this vale of tears,"¹⁵⁸ and confidently place ourselves and all we have under her patronage. She became our Mother also when the divine Redeemer offered the sacrifice of Himself; and hence by this title also, we are her children. She teaches us all the virtues; she gives us her Son and with Him all

¹⁵⁴ Saint Bede the Venerable, *Hom. subd. 70* for Feast of All Saints.

¹⁵⁵ Roman Missal, Collect for Mass of Saint John Damascene.

¹⁵⁶ Saint Bernard, *Sermon 2* for Feast of all Saints.

¹⁵⁷ Luke, 1:28.

¹⁵⁸ "Salve Regina."

the help we need, for God "wished us to have everything through Mary."¹⁵⁹

170. Throughout this liturgical journey which begins anew for us each year under the sanctifying action of the Church, and strengthened by the help and example of the saints, especially of the Immaculate Virgin Mary, "let us draw near with a true heart, in fulness of faith having our hearts sprinkled from an evil conscience, and our bodies washed with clean water,"¹⁶⁰ let us draw near to the "High Priest"¹⁶¹ that with Him we may share His life and sentiments and by Him penetrate "even within the veil,"¹⁶² and there honor the heavenly Father for ever and ever.

171. Such is the nature and the object of the sacred liturgy: it treats of the Mass, the sacraments, the divine office; it aims at uniting our souls with Christ and sanctifying them through the divine Redeemer in order that Christ be honored and, through Him and in Him, the most Holy Trinity. Glory be to the Father and to the Son and to the Holy Ghost.

PART IV: PASTORAL DIRECTIVES

A. OTHER DEVOTIONS NOT STRICTLY LITURGICAL WARMLY RECOMMENDED

172. In order that the errors and inaccuracies, mentioned above, may be more easily removed from the Church, and that the faithful following safer norms may be able to use more fruitfully the liturgical apostolate, We have deemed it opportune, Venerable Brethren, to add some practical applications of the doctrine which We have explained.

173. When dealing with genuine and solid piety We stated that there could be no real opposition between the sacred liturgy and other religious practices, provided they be kept within legitimate bonds and performed for a legitimate purpose. In fact, there are certain exercises of piety which the Church recommends very much to clergy and religious.

174. It is Our wish also that the faithful, as well, should take part in these practices. The chief of these are: meditation on spiritual things, diligent examination of conscience, enclosed retreats, visits to

¹⁵⁹ Saint Bernard, *In Nativ. B.M.V.*, 7.

¹⁶⁰ Heb. 10:22.

¹⁶¹ *Ibid.*, 10:21.

¹⁶² *Ibid.*, 6:19.

the blessed sacrament, and those special prayers in honor of the Blessed Virgin Mary among which the rosary, as all know, has pride of place.¹⁰³

THE ACTION OF THE HOLY SPIRIT IS NOT FOREIGN TO THESE DEVOTIONS

175. From these multiple forms of piety, the inspiration and action of the Holy Spirit cannot be absent. Their purpose, in various ways, is to attract and direct our souls to God, purifying them from their sins, encouraging them to practice virtue and, finally, stimulating them to advance along the path of sincere piety by accustoming them to meditate on the eternal truths and disposing them better to contemplate the mysteries of the human and divine natures of Christ. Moreover, by nourishing the spiritual life of the faithful, they prepare them to take part in sacred public functions with greater fruit, and they lessen the danger of liturgical prayers becoming an empty formula.

ERRORS FROM WHICH THE FAITHFUL SHOULD BE PROTECTED

176. In keeping with your pastoral solicitude, Venerable Brethren, do not cease to recommend and encourage these exercises of piety from which the faithful, entrusted to your care, cannot but derive salutary fruit. Above all, do not allow—as some do, who are deceived under the pretext of restoring the liturgy or who idly claim that only liturgical rites are of any real value and dignity—that churches be closed during the hours not appointed for public functions, as has already happened in some places: where the adoration of the august sacrament and visits to our Lord in the tabernacles are neglected; where confession of devotion is discouraged; and devotion to the Virgin Mother of God, a sign of “predestination” according to the opinion of holy men, is so neglected, especially among the young, as to fade away and gradually vanish. Such conduct most harmful to Christian piety is like poisonous fruit, growing on the infected branches of a healthy tree, which must be cut off so that the life-giving sap of the tree may bring forth only the best fruit.

SACRAMENTAL CONFESSION

177. Since the opinions expressed by some about frequent confessions are completely foreign to the spirit of Christ and His Immaculate Spouse and are also most dangerous to the spiritual life, let Us

¹⁰³ Cf. Code of Canon Law, Can. 125.

call to mind what with sorrow We wrote about this point in the encyclical on the Mystical Body. We urgently insist once more that what We expounded in very serious words be proposed by you for the serious consideration and dutiful obedience of your flock, especially to students for the priesthood and young clergy.

SPIRITUAL EXERCISES AND RETREATS

178. Take special care that as many as possible, not only of the clergy but of the laity and especially those in religious organizations and in the ranks of Catholic Action, take part in monthly days of recollection and in retreats of longer duration made with a view to growing in virtue. As We have previously stated, such spiritual exercises are most useful and even necessary to instill into souls solid virtue, and to strengthen them in sanctity so as to be able to derive from the sacred liturgy more efficacious and abundant benefits.

179. As regards the different methods employed in these exercises, it is perfectly clear to all that in the Church on earth, no less in the Church in heaven, there are many mansions,¹⁶⁴ and that asceticism cannot be the monopoly of anyone. It is the same Spirit who breatheth where He will,¹⁶⁵ and who with differing gifts and in different ways enlightens and guides souls to sanctity. Let their freedom and the supernatural action of the Holy Spirit be so sacrosanct that no one presume to disturb or stifle them for any reason whatsoever.

180. However, it is well known that the spiritual exercises according to the method and norms of St. Ignatius have been fully approved and earnestly recommended by Our predecessors on account of their admirable efficacy. We, too, for the same reason have approved and commended them and willingly do We repeat this now.

181. Any inspiration to follow and practise extraordinary exercises of piety must most certainly come from the Father of Light, from whom every good and perfect gift descend;¹⁶⁶ and, of course, the criterion of this will be the effectiveness of these exercises in making the divine cult loved and spread daily ever more widely, and in making the faithful approach the sacraments with more longing desire, and in obtaining for all things holy due respect and honor. If, on the contrary, they are an obstacle to the principles and norms of divine worship, or if they oppose or hinder them, one must surely conclude that they are not in keeping with prudence and enlightened zeal.

¹⁶⁴ Cf. John, 14:2.

¹⁶⁵ John, 3:8.

¹⁶⁶ Cf. James 1:17.

OTHER PRACTICES NOT STRICTLY LITURGICAL

182. There are, besides, other exercises of piety which, although not strictly belonging to the sacred liturgy, are, nevertheless, of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult; these have been approved and praised over and over again by the Apostolic See and by the bishops. Among these are the prayers usually said during the month of May in honor of the Blessed Virgin Mother of God, or during the month of June to the most Sacred Heart of Jesus: also novenas and triduum, stations of the cross and other similar practices.

183. These devotions make us partakers in a salutary manner of the liturgical cult, because they urge the faithful to go frequently to the sacrament of penance, to attend Mass and receive communion with devotion, and, as well, encourage them to meditate on the mysteries of our redemption and imitate the example of the saints.

184. Hence, he would do something very wrong and dangerous who would dare to take on himself to reform all these exercises of piety and reduce them completely to the methods and norms of liturgical rites. However, it is necessary that the spirit of the sacred liturgy and its directives should exercise such a salutary influence on them that nothing improper be introduced or anything unworthy of the dignity of the house of God or detrimental to the sacred functions or opposed to solid piety.

185. Take care then, Venerable Brethren, that this true and solid piety increase daily and more under your guidance and bear more abundant fruit. Above all, do not cease to inculcate into the minds of all that progress in the Christian life does not consist in the multiplicity and variety of prayers and exercises of piety, but rather in their helpfulness towards spiritual progress of the faithful and constant growth of the Church universal. For the eternal Father "chose us in Him (Christ) before the foundation of the world that we should be holy and unspotted in His sight."¹⁸⁷ All our prayers, then, and all our religious practices should aim at directing our spiritual energies towards attaining this most noble and lofty end.

B. LITURGICAL SPIRIT AND LITURGICAL APOSTOLATE

186. We earnestly exhort you, Venerable Brethren, that after errors and falsehoods have been removed, and anything that is contrary

¹⁸⁷ Eph. 1:4.

to truth or moderation has been condemned, you promote a deeper knowledge among the people of the sacred liturgy so that they more readily and easily follow the sacred rites and take part in them with true Christian dispositions.

OBEDIENCE TO THE DIRECTIONS OF THE CHURCH

187. First of all, you must strive that with due reverence and faith all obey the decrees of the Council of Trent, of the Roman Pontiffs, and the Sacred Congregation of Rites, and what the liturgical books ordain concerning external public worship.

188. Three characteristics of which Our predecessor Pius X spoke should adorn all liturgical services: sacredness, which abhors any profane influence; good works of art, which true and genuine arts should foster; and universality, which, while safeguarding local and legitimate custom, reveals the catholic unity of the Church.¹⁶⁸

THE ADORNMENT OF CHURCHES AND ALTARS

189. We desire to commend and urge the adornment of churches and altars. Let each one feel moved by the inspired word, "the zeal of thy house hath eaten me up";¹⁶⁹ and strive as much as in him lies that everything in the church, including vestments and liturgical furnishings, even though not rich nor lavish, be perfectly clean and appropriate, since all is consecrated to the Divine Majesty. If we have previously disapproved of the error of those who would wish to outlaw images from churches on the plea of reviving an ancient tradition, We now deem it Our duty to censure the inconsiderate zeal of those who propose for veneration in the Churches and on the altars, without any just reason, a multitude of sacred images and statues, and also those who display unauthorized relics, those who emphasize special and insignificant practices, neglecting essential and necessary things. They thus bring religion into derision and lessen the dignity of worship.

190. Let us recall, as well, the decree about "not introducing new forms of worship and devotion."¹⁷⁰ We commend the exact observance of this decree to your vigilance.

191. As regards music, let the clear and guiding norms of the Apostolic See be scrupulously observed. Gregorian chant, which the

¹⁶⁸ Cf. Apostolic Letter (*Motu Proprio*) *Tra le sollecitudini*, November 22, 1903.

¹⁶⁹ Ps. 68:10; John, 2:17.

¹⁷⁰ Supreme Sacred Congregation of the Holy Office, Decree of May 26, 1937.

Roman Church considers her own as handed down from antiquity and kept under her close tutelage, is proposed to the faithful as belonging to them also. In certain parts of the liturgy the Church definitely prescribes it;¹⁷¹ it makes the celebration of the sacred mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, Our predecessors of immortal memory, Pius X and Pius XI, decreed—and We are happy to confirm with Our authority the norms laid down by them—that in seminaries and religious institutes, Gregorian chant be diligently and zealously promoted, and moreover that the old *Scholæ Cantorum* be restored, at least in the principal churches. This has already been done with happy results in not a few places.¹⁷²

GREGORIAN CHANT AND CONGREGATIONAL SINGING

192. Besides, "so that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms. If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular."¹⁷³ A congregation that is devoutly present at the sacrifice, in which our Saviour together with His children redeemed with His sacred blood sings the nuptial hymn of His immense love, cannot keep silent, for "song befits the lover"¹⁷⁴ and, as the ancient saying has it, "he who sings well prays twice." Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choirs of angels, and, all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity in keeping with words of the preface, "with whom our voices, too, thou wouldst bid to be admitted."¹⁷⁵

193. It cannot be said that modern music and singing should be entirely excluded from Catholic worship. For, if they are not profane nor

¹⁷¹ Cf. Pius X, Apostolic Letter (*Motu Proprio*) *Tra le sollecitudini*.

¹⁷² Cf. Pius X, *loc. cit.*; Pius XI, Constitution *Divini cultus*, 2-5.

¹⁷³ Pius XI, Constitution *Divini cultus*, 9.

¹⁷⁴ Saint Augustine, *Serm.* 336, n. 1.

¹⁷⁵ Roman Missal, Preface.

unbecoming to the sacredness of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul.

194. We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea¹⁷⁶ and let them testify by the melody of their song to the unity of their hearts and minds,¹⁷⁷ as become brothers and the children of the same Father.

THE OTHER ARTS IN THE LITURGICAL CULT

195. What We have said about music, applies to the other fine arts, especially to architecture, sculpture and painting. Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive "symbolism," and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of Our office, We cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of true art and which at times openly shock Christian taste, modesty and devotion, and shamefully offend the true religious sense. These must be entirely excluded and banished from our churches, like "anything else that is not in keeping with the sanctity of the place."¹⁷⁸

196. Keeping in mind, Venerable Brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuild-

¹⁷⁶ Saint Ambrose, *Hexameron*, 3:5, 23.

¹⁷⁷ Cf. Acts, 4:32.

¹⁷⁸ Code of Canon Law, can. 1178.

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ing the many churches which have been ruined or completely destroyed by war. Let them be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship. Thus the human arts will shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when "as noblest handmaids they are at the service of divine worship."¹⁷⁰

IMPORTANT THAT CLERGY AND PEOPLE LIVE THE LITURGICAL LIFE

197. But there is something else of even greater importance, Venerable Brethren, which We commend to your apostolic zeal, in a very special manner. Whatever pertains to the external worship has assuredly its importance; however, the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.

198. Readily provide the young clerical student with facilities to understand the sacred ceremonies, to appreciate their majesty and beauty and to learn the rubrics with care, just as you do when he is trained in ascetics, in dogma and in canon law and pastoral theology. This should not be done merely for cultural reasons and to fit the student to perform religious rites in the future, correctly and with due dignity, but especially to lead him into closest union with Christ, the Priest, so that he may become a holy minister of sanctity.

199. Try in every way, with the means and helps that your prudence deems best, that the clergy and people become one in mind and heart, and that the Christian people take such an active part in the liturgy that it becomes a truly sacred action of due worship to the eternal Lord in which the priest, chiefly responsible for the souls of his parish, and the ordinary faithful are united together.

ALTAR BOYS IN THE SERVICE OF THE ALTAR

200. To attain this purpose, it will greatly help to select carefully good and upright young boys from all classes of citizens who will come generously and spontaneously to serve at the altar with careful zeal and exactness. Parents of higher social standing and culture should greatly esteem this office for their children. If these youths, under the watchful guidance of the priests, are properly trained and encouraged

¹⁷⁰ Pius XI, *Constitution Divini cultus*.

to fulfill the task committed to them punctually, reverently and constantly, then from their number will readily come fresh candidates for the priesthood. The clergy will not then complain—as, alas, sometimes happens even in Catholic places—that in the celebration of the august sacrifice they find no one to answer or serve them.

PASTORAL ZEAL

201. Above all, try with your constant zeal to have all the faithful attend the eucharistic sacrifice from which they may obtain abundant and salutary fruit; and carefully instruct them in all the legitimate ways We have described above so that they may devoutly participate in it. The Mass is the chief act of divine worship; it should also be the source and center of christian piety. Never think that you have satisfied your apostolic zeal until you see your faithful approach in great numbers the celestial banquet which is a sacrament of devotion, a sign of unity and a bond of love.¹⁸⁰

202. By means of suitable sermons and particularly by periodic conferences and lectures, by special study weeks and the like, teach the Christian people carefully about the treasures of piety contained in the sacred liturgy so that they may be able to profit more abundantly by these supernatural gifts. In this matter, those who are active in the ranks of Catholic Action will certainly be a help to you, since they are ever at the service of the hierarchy in the work of promoting the Kingdom of Jesus Christ.

VIGILANCE AGAINST ERRORS AND PREJUDICES

203. But in all these matters, it is essential that you watch vigilantly lest the enemy come into the field of the Lord and sow cockle among the wheat;¹⁸¹ in other words, do not let your flocks be deceived by the subtle and dangerous errors of false mysticism or quietism—as you know We have already condemned these errors;¹⁸² also do not let a certain dangerous “humanism” lead them astray, nor let there be introduced a false doctrine destroying the notion of Catholic faith, nor finally an exaggerated zeal for antiquity in matters liturgical. Watch with like diligence lest the false teaching of those be propagated who wrongly think and teach that the glorified human nature of

¹⁸⁰ Cf. Saint Augustine, *Tract.* 26 in John 13.

¹⁸¹ Cf. Matt. 13:24-25.

¹⁸² Encyclical letter *Mystici Corporis*.

Christ really and continually dwells in the "just" by His presence and that one and numerically the same grace, as they say, unites Christ with the members of His Mystical Body.

204. Never be discouraged by the difficulties that arise, and never let your pastoral zeal grow cold. "Blow the trumpet in Sion . . . call an assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts,"¹⁸³ and use every help to get the faithful everywhere to fill the churches and crowd around the altars so that they may be restored by the graces of the sacraments and joined as living members to their divine Head, and with Him and through Him celebrate together the august sacrifice that gives due tribute of praise to the Eternal Father.

EPILOGUE

205. These, Venerable Brethren, are the subjects We desired to write to you about. We are moved to write that your children, who are also Ours, may more fully understand and appreciate the most precious treasures which are contained in the sacred liturgy: namely, the eucharistic sacrifice, representing and renewing the sacrifice of the cross, the sacraments which are the streams of divine grace and of divine life, and the hymn of praise, which heaven and earth daily offer to God.

206. We cherish the hope that these Our exhortations will not only arouse the sluggish and recalcitrant to a deeper and more correct study of the liturgy, but also instill into their daily lives its supernatural spirit according to the words of the Apostle, "extinguish not the spirit."¹⁸⁴

207. To those whom an excessive zeal occasionally led to say and do certain things which saddened Us and which We could not approve, We repeat the warning of St. Paul, "But prove all things, hold fast that which is good."¹⁸⁵ Let Us paternally warn them to imitate in their thoughts and actions the Christian doctrine which is in harmony with the precepts of the immaculate Spouse of Jesus Christ, the mother of saints.

208. Let Us remind all that they must generously and faithfully

¹⁸³ Joel, 2:15-16.

¹⁸⁴ 1 Thess. 5:19.

¹⁸⁵ *Ibid.*, 5:21.

obey their holy pastors who possess the right and duty of regulating the whole life, especially the spiritual life, of the church. "Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief."¹⁸⁶

209. May God, whom we worship, and who is "not the God of dissension but of peace,"¹⁸⁷ graciously grant to us all that during our earthly exile we may with one mind and one heart participate in the sacred liturgy which is, as it were, a preparation and a token of that heavenly liturgy in which we hope one day to sing together with the most glorious Mother of God and our most loving Mother, "To Him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power for ever and ever."¹⁸⁸

210. In this joyous hope, We most lovingly impart to each and every one of you, Venerable Brethren, and to the flocks confided to your care, as a pledge of divine gifts and as a witness of Our special love, the apostolic benediction.

211. Given at Castel Gandolfo, near Rome, on the 20th day of November in the year 1947, the 9th of Our Pontificate.

PIUS XII

¹⁸⁶ Heb. 13:17.

¹⁸⁷ 1 Cor. 14:33.

¹⁸⁸ Apoc. 5:13.



Purpose of Catholic Action

"The object of the new Catholic Action movements is not to widen the ecclesiastical function of the priest, but to Catholicize the secular function of the layman."—*Michael de la Bedoyere, editor of the CATHOLIC HERALD, at a C.P.A. rally in Westminster Cathedral Hall, London, January 11, 1948.*

Partition of Palestine

RAYMOND J. WILSON, JR.

Reprinted from THE SHIELD*

THERE is a legend that one of the generals of Mohammed, in the course of the *jihads*, or holy wars, waged in the seventh century when the Moslem religion was spread over Asia Minor, told his followers that "Heaven lay between two crossed swords." Whether or not all the early Moslems believed that, it is history that the power of Islam was spread over the Mediterranean world largely by the power of the sword.

Today in the Arab world the twin swords are again being brandished and a new *jihad* has been proclaimed. This time the occasion is the adoption by the United Nations of a plan for the partition of Palestine into two States, one Arab and one Jewish. The partition plan is the solution offered by the United Nations for a problem which dates back to the First World War and which has become more acute since the ending of the Second World War.

The Jewish people, scattered from their "promised land" by the Roman conqueror Titus in the year 70 A.D., after the destruction of Jerusalem, for centuries have cherished the hope of setting up their own State in Palestine. During the First World War, the British, in the so-called Balfour

Declaration, promised to assist in establishing a Jewish National Home in Palestine. After the British obtained a League of Nations mandate over Palestine, Jews were allowed to immigrate there and in the course of succeeding years they have done a great deal to rehabilitate the barren desert which covers much of Palestine. The modern city of Tel Aviv has grown up during this time and plans were laid for the developing of a power project in the valley of the Jordan River, similar to the Tennessee Valley Project in the United States.

Even before the turn of the century, the Jewish hopes for rebuilding a homeland in Palestine were gaining strength, as a result of the foundation of the "Zionist" movement, financed largely by the banking house of Rothschilds in England.

Seeing the Jewish population rise from insignificant numbers to about a third of Palestine's million and a half population, the Arabs became resentful, and in the late 1930's broke out in demonstrations of violence against both the Jewish immigrants and the British. In an effort to mitigate this situation the British, in 1939, announced a limitation on the num-

* Crusade Castle, Shattuc Ave., Cincinnati 26, Ohio, February, 1948

ber of Jewish immigrants into Palestine and fixed 1946 as the date for the termination of Jewish immigration into that country.

At the end of the Second World War, the frantic desire of European Jews to escape from the scenes of the horror inflicted on them by the Nazis (six million Jews were reported to have been killed by the Nazis) brought the Palestine problem to a new crisis. The landing of Jewish refugees in Palestine was attempted. Some of these were admitted by the British in anticipation of quotas for future years. But then measures were taken to stop the influx of refugees and the refugee ships were detoured to Cyprus, where the refugees were settled in camps.

CAMPAIGN OF VIOLENCE

Extremist Jews engaged in a campaign of violence against the British. The blowing up of the King David Hotel in Jerusalem, in the summer of 1946, and the killing of two British hostages made world-wide headlines. The British in turn executed the Jews who had been convicted of terrorist action. The Arabs of Palestine, meanwhile, supported by the other Arab nations, refused to agree to any change in the quota system.

Finally, Great Britain, in the throes of a desperate economic crisis at home, surrendered her mandate over Palestine to the United Nations and turned over the population to the UN. The

partition plan was the result. The majority of Jewish leaders have accepted the plan, while Arab leaders have emphatically rejected it.

The Arabs claim that their rights in Palestine date back to the year 638 A.D., when the Caliph Omar took Jerusalem and established it as a Mohammedan center. Further, the Arabs point to the fact that they number 1,000,000 among the 1,625,000 people of that country.

The partition plan of the United Nations divides Palestine into a crazy-quilt pattern of seven areas. Three separated areas are given to the Jews and three other separated areas to the Arabs. The seventh, including Jerusalem and Bethlehem, will be an international zone under United Nations control. In addition, the Arabs were given the port city of Jaffa, which is a Jewish settlement. The plan provides that there is to be free passage between the various areas and that there are to be no import or export customs or tariffs at the various frontiers.

During the UN debate, Arab leaders announced that adoption of the proposed plan would mean war in the Middle East. Syria's delegate, Faris el Khoury, declared that the UN Charter had been "murdered." After the vote had been taken on the plan, violence and guerilla fighting broke out in Palestine, with three hundred persons—both Arabs and Jews—reported killed during the first two weeks and thousands of others were

wounded. Commercial life stopped and the people fled from their homes in fear.

THE ARAB LEAGUE

Meanwhile, the Arab League—an organization of seven nations of the Middle East—met in Cairo to plan the strategy of Arab opposition to the UN plan.

Abdul Azzam Pasha, Secretary-General of the League, warned: "Before this fight ends you will see fighters, from Morocco to Afghanistan and beyond, fighting in Palestine." King Ibn Saud of Saudi Arabia, an old Bedouin fighter, like a true Moslem, said: "My remaining wish is to die at the head of my troops, saving Palestine." After several weeks of meetings, the Arab League issued a cryptic pronouncement calling upon all Arabs to "prepare for the struggle."

The *Ulema*, or "Council of Sages," of the Al-Azhar University at Cairo, which some observers regard as the spiritual leader of Islam, has proclaimed a *jihad* and declared it a matter of duty for all Moslems to participate. The Lebanese parliament voted nearly \$500,000 for a "Palestine liberation committee." Ibn Saud promised aid in money (from oil royalties received from U.S.-operated petroleum concessions in Saudi Arabia).

The Jews in Palestine also began to prepare for a war-like struggle. They recruited an army and raised

sums of money throughout the world, principally in the U.S.A. The underground Jewish forces, which a few months ago were directed against the British, were now redoubling their efforts to oppose the Arabs.

The United Nations solution to the Palestine problem does not appear to be a good one from several points of view. It is at best a compromise between demands which only a few months ago seemed irreconcilable.

As in the partition of India, the drawing of the boundary lines of the Arab and Jewish areas in Palestine (which are to be laid out exactly at a later date by a special UN committee) had caused great hardship to groups who were unfortunately located within areas that did not follow their own religious or racial pattern. There are few natural boundaries in Palestine to serve as guides in the division of the new territories. Moreover, the manner of separation of the areas has created serious problems of administration and defense.

However difficult might have been the planning of the partition of Palestine, the problem of enforcing the partition raises difficulties that are equally serious. The United Nations resolution made no provision for enforcing the partition. According to the UN Charter, the Security Council of the United Nations is supposed to have military forces at its disposal, which could be used in the present

case to enforce the decision of the United Nations in Palestine. But at the present time the Security Council has no such military forces, the committees working on the formation of these forces having been in a deadlock for over a year.

Meanwhile, the British have emphatically announced that British troops will take no part in making the UN decision effective and they have further said that all British forces will be withdrawn in the spring of 1948.

Military authorities of the U.S.A. have estimated that it would take at least 50,000 troops to accomplish the Palestine mission. Suggestions that the U.S. undertake the job were met by objections based principally on the fact that Russia would in that case demand to participate. American experience in cooperating with the Russians, in the occupation zones of Europe and during the war, almost rules this possibility out. Palestine is no place for the inter-zonal squabbles so common in our joint-occupation experience. Then again, the United

States is most anxious to keep the Red Army out of the Middle East. The Iranian oil crisis in 1945, as well as the experience of all Eastern Europe, is proof that inviting the presence of the Red Army in the oil-rich Middle East would be a grave diplomatic mistake.

The solution which appears to have the best chance of adoption is the creation of a military force composed of units from smaller nations, financed by the United States and Russia and perhaps other powers.

Would this force have to fight? The answer depends on whether or not the Arab States really mean to wage a "holy war."

Christians in the Middle East are hoping that war may not come in the wake of the Palestine partition, for if it does, the Christians will surely suffer in the general tribulations which will come upon the land. Moreover, there is fear that all access to the holy places would be barred, though, under the UN plan, the right of access to the holy places is guaranteed, as are the rights of all minorities.

Admitting Displaced Persons

"All of us are of immigrant stock. If evidence of this were needed, the names on the roster of any institution, corporation or association would supply it. For it has been the steady flow of immigrants . . . that has given our country the manpower to expand and grow."—THE OREGON JESUIT, *April, 1948, p. 21.*

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Looking at the Catholic Press

REV. PATRICK J. FLYNN

*Reprinted from The Catholic COURIER JOURNAL**

THIS being Catholic Press month it is also the open season for critics to aim their shafts at Catholic editors.

And these are days when everybody is an editor. The Average Citizen stands in awe of the bricklayer, the electrician and the machinist. But when the subject of newspapers comes up, the Average Citizen does not hesitate to discuss it with all the editorial authority of the late Mr. Pulitzer himself. Then everybody—except those who actually sweat out the deadlines of our Catholic weeklies—becomes a great editor!

A week—a working week—in the editorial office of any diocesan newspaper would bring popular critics to grips with the hard realities of Catholic journalism and give them an appreciation of all the difficulties involved in producing even a single edition. Mythical arm-chair editors who have never contributed a line of copy or soiled their fingers with printer's ink can hardly be expected to make a fair appraisal of our American Catholic Press.

We are not trying to say that the Catholic Press is all that it should be. We are not saying that it should

not be criticized. Of course it should! And the severest critics of the Catholic Press are the working journalists who produce it—the men and women who live with it night and day, week in and week out. They know all too well the weaknesses and needs of the Catholic Press and they are not happy about them. They welcome, therefore, constructive criticism which will spell progress for their printed pages.

On this score, Neil MacNeil, a New York *Times* editor, offers some first-rate suggestions on the needs of the Catholic Press in his article in the February 21 issue of *AMERICA*. His explanation of the first major need of the Catholic Press should bring a hearty echo of approval from Catholic editors everywhere.

Writes Mr. MacNeil:

The Catholic Press needs higher standards in the gathering, writing, editing and presentation of the news. It also needs more competence in its feature articles and editorials—fewer words and more ideas and facts. These needs can only be realized with larger and abler editorial staffs. This, in turn, means that Catholic publishers must pay higher wages, offer better working conditions and assure their men and women of more security in their positions and of some hope of security in sickness and old age.

* 35 Scio St., Rochester 4, N. Y., Feb. 19, 1948

Such improvements would encourage more bright young boys and girls to make a career of Catholic journalism, and fewer of those who plan such a career would be tempted to desert to the secular press. It takes wide information, high intelligence and sound judgment to produce a good journal, and such talents do not come cheap today.

Most Catholic weekly newspapers carry on with a small staff of three or four or even less. This means that a few people must do everything involved in producing a newspaper: news gathering, writing, proof-reading, and make-up of pages. Added to all this, the little staff of a Catholic weekly may be expected to sweep the floor, answer endless telephone queries ("Is there a Catholic Church at Lake Moose and what time are the Masses?"), or write a scholarly discussion of the separation of the Church-and-State issue on two hours notice.

SOCIAL TEACHING

Mr. MacNeil makes one very important criticism which we hope will be pondered by all editors of Catholic weeklies. "Few of them," he observes, "stress the social program of the Church or try to apply it to the solution of today's problems."

Papal social teaching has definite answers to problems that concern

America—problems of world peace, education, marriage, family life, economics, labor-management relations and industrial life. How then can we explain the fact that the vast majority of Catholic weeklies consistently ignore the hard realities and problems of American society and fail to expose them under the strong searchlight of Catholic thought and truth? Perhaps our Catholic editors are fearful of the fate of those editors who have crusaded for Catholic social doctrines only to have themselves attacked as Communists or worse—by Catholics! Perhaps our Catholic weeklies are only reflecting the general indifference of so many American Catholics to the great problems of modern society.

In matters of social interest American Catholics lag far behind their fellow Catholics of Europe. But then Europe has suffered terrible things because of social disorder. It may be that we American Catholics will understand the importance of Catholic social action only when we are faced with the spectre of a breadline or a firing squad.

Mr. MacNeil has hit the tragic weakness of our Catholic Press. But we suggest that maybe the readers are to blame as much as the editors.

Hour of the Christian Conscience

Text of the Holy Father's Address on Easter Sunday, March 28, 1948.

ROMANS, beloved sons and daughters:
The solemnity of the Resurrection of Our Lord has often in the past offered an occasion for your gathering in peaceful array on the majestic expanse of this grandiose colonnade whose arms open wide to receive all those who approach the Church and Peter.

The Easter blessing "*Urbi et Orbi*" which you have come to receive demands of each of you a frank, joyful and public profession of the faith received from your fathers, of unyielding fidelity to Holy Mother Church, of indissoluble unity of thought and action with the keeper of the keys entrusted to him by the Divine Founder and Lord of the Church.

In this year of anxieties and dangers, in this moment heralding perhaps definitive and irreparable world events, there falls upon this multitude of believing Romans a shadow of singular gravity, a sacred sense of anticipation, a powerful spirit which, like an inner fire, sings the minds and hearts of all.

Anyone who is not blind sees, anyone not spiritually deafened hears: Rome the herald, mother and guardian of civilization and the eternal values of life; this Rome which its greatest historian already called, as if by divine instinct, "*caput orbis terrarum*" (capital of the world, Livy, *Auc.* I, 16) and whose destiny is a mystery which is unfolded through the centuries; this Rome now finds itself before, or better say, in the midst of, changing times which demand of the head and members of Christianity a maximum of vigilance and of tireless readiness for unconditioned action.

Watch and pray! (*Matt.* 26:41) Thus did the Lord admonish His disciples on the vigil of His Passion.

Watch and pray! This is the cry which in the name of the Risen Saviour We direct to you, to your and our fellow citizens, to all the faithful of the world.

The great hour of the Christian conscience has struck.

May this conscience of Christianity be awakened to a full and virile appreciation of its mission of help and salvation for a human race wavering in its spiritual framework; then it will be salvation,

will be the realization of the formal promise of Our Saviour: Have faith, I have conquered the world. (*John 16:33*).

Or, indeed—may God forbid—should this conscience only half arouse itself, should it not give itself courageously to Christ, then His verdict, His terrible verdict, is no less formal: He who is not with me is against me.

You, beloved sons and daughters, know full well what this alternative signifies and involves for Rome, Italy and the world.

In your conscience, aroused to such a full appreciation of its responsibility, there is no room for blind credulity toward those who at first proclaimed their respect for religion but then, unfortunately, show their true colors as deniers of all that you hold most sacred.

In your conscience there is no room for the pusillanimity, complacency and indecision of all those who in this crucial hour believe they can serve two masters.

Your conscience realizes that the actuation of social justice and peace among nations can never be effected and assured if men close their eyes to the light of Christ and open their ears instead to the false words of agitators who on the denial of Christ and God lay the cornerstone and foundation of their program.

DEFENDS THE CHURCH

Romans! the Church of Rome, which for you even more particularly is your mother, has been in our day publicly subjected to most unjust attacks. As Christ was destined "*in signum cui contradicetur*" (for a sign that shall be contradicted, *Luke 2:34*), as He was calumniated, covered with insults and mud, so the adversaries of the Church, blinded by passion, spare her no affront.

Vainly, in this very city, the center of Christianity, has she multiplied her succor; vainly, in circumstances of imminent danger, has she saved, welcomed and given hospitality to the persecuted of every category, even among her proudest enemies; vainly, in times of tyrannical oppression, has she affirmed and sustained the dignity and rights of the human person and the just freedom of peoples; vainly, when the menace of starvation weighed on this Eternal City, has she provided for its sustenance; vainly, as faithful interpreter of the commandments of Christ, has she raised her voice against the evils of spreading immorality which leads the people to decadence and ruin.

She is accused of being "reactionary" and of supporting doctrines

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which she has condemned; she is reproached with impoverishing and reducing to wretchedness people whom she has so generously succored and continues to succor, very especially with the providential help which the charity of the Catholic world so willingly furnished in response to her repeated and earnest appeals; she is accused of betraying the doctrine of Christ, her Divine Spouse, the doctrine which she tirelessly proclaims, defends and actuates; to her are imputed, in a widely exaggerated and generalized form, the misdeeds of one or other of her degenerate members which she herself was the first to deplore, reprove and punish.

But, though obliged as she is to deny and refute so many unjust accusations for the honor of the name of Christ, for the integrity of His doctrine, for the safeguarding of so many simple, incautious souls whose faith might be shaken by those calumnies, she loves also her detractors, who also are her children, and she invites them all, as We now invite you all, O people of Rome, O people of Italy, O people of the world, to union, to harmony, to love, to the thoughts and to the plans of peace.

May the grace of Almighty God, the protection of the most holy Virgin Mary, Mother of Divine Love and "*salus populi romani*" (health of the people of Rome) descend upon you, while We, from the depths of Our heart, impart on all here and everywhere Our paternal Apostolic Benediction.



Responsibility of Landowners

"Man's food must come from the top six inches of the soil and there are only two arable acres available to each member of the human family. Do you realize that if we have only two acres of arable land for each one human being, then a man with one section (640 acres) is responsible to 320 people? He holds that farm in trust for that many of his fellow men! Surely no other person has a greater responsibility than this. Truly he is his brother's keeper!"—MARITIME COOPERATOR, March 1, 1948.

International Cooperation in Catholic Social Welfare

MARCUERITE T. BOYLAN

Executive Secretary, Brooklyn Catholic Charities

TWICE within the past year I had the privilege of visiting Europe. In August, 1946, as a representative of the Social Action Department of the National Catholic Welfare Conference, and of the Catholic Association for International Peace, I attended a preparatory meeting of the International Conference of Social Work in Brussels, and subsequently the Twenty-fifth Anniversary Congress of *Pax Romana* in Fribourg, Switzerland. On the second occasion, in the Spring of 1947, I went on a special mission to Germany, under the War Department as Consultant to the Welfare Branch of the Military Government. During these six months, I travelled through ten countries—Holland, Belgium, Czechoslovakia, Switzerland, Italy, France, Germany, Austria, England and Ireland. I witnessed the terrible destruction and the acute suffering of millions of people—the aftermath of the most devastating war in history.

I visited camps for displaced persons, where mothers and children, young girls and old people, crowded together in the most forlorn and depressing surroundings, await plans for their resettlement. I visited hospitals,

shelters for unwed mothers and their babies, institutions for children, day-care centers and homes for working girls.

One institution I shall long remember is the Villa Savoy in Rome, for the care of the innocent victims of war—little children mutilated by bombs—blind, with an arm or leg or both missing, maimed for life. The Villa Savoy is the former home of King Umberto. When he left Rome, he turned his palace over to the Sisters of Charity, who, with infinite patience and kindness, are devoting their lives to "these, His least little ones." This wing of the Palace is known as *Casa Beatrice*, named for the little daughter of the king.

I was in contact particularly with the social welfare agencies engaged in alleviating the misery and distress in these various countries. In Rome I visited the headquarters of the *Pontificia Commissione Assistenza* (*Piazz Benedicto, Cairolì 117*), which was organized in March, 1944, to administer the Papal relief program throughout Italy. There is a branch in each of the 300 dioceses in Italy, and a unit in every parish in the large cities. For example, in each of the

ninety-four parishes in Rome, there is a Committee of men and women responsible for assisting the needy of the parish. Because of the acute political and economic situation in Italy, there is wide-spread unemployment, disease, poverty, and a low standard of living. The family income is totally inadequate, so thousands of families are receiving relief.

I visited one of the 600 soup kitchens in Rome, supported by Papal relief funds. It was noon-time and 3,000 street laborers were served a bowl of hot soup and a rice patty for lunch at the nominal cost of twelve lira. Without this supplementary diet they would not have the strength to carry on their work.

I visited *Caritas*—the Catholic Charities in the different countries. They all testified to the generous assistance rendered by the American Relief Organizations, particularly the National Catholic Welfare Conference—War Relief Services. Since this organization was set up in 1943, it has developed a world-wide program of relief affecting forty-eight countries. It has been the policy of this organization to work through the indigenous organizations of the countries in which they operate. Through this close association, mutual understanding and confidence have been fostered.

I met the leaders of Catholic thought and action in these countries—men and women of strong charac-

ter, zealous in the service of their fellowmen. To a world plunged in hatred, misery and destruction, they believe that Catholics have a message to give: "Christian Charity—this universal love which is the resumé and the most elevated end of the Christian ideal." (Pius XII.) Everywhere I was welcomed as an American and as a Catholic. They are most eager for closer relationship with American Catholic organizations.

EUROPEAN INTERNATIONAL ORGANIZATIONS

Europeans are more internationally-minded than we in the United States. Even before the first World War they had taken the initiative in the development of international organizations. For example, the Catholic International Association for the Protection of Young Girls (*L'Association Catholique Internationale des Oeuvres de Protection de la Jeune Fille*), founded in 1897, commemorated its fiftieth anniversary in Fribourg, Switzerland, in June, 1947. Its program is somewhat comparable to that of the Travelers Aid Society in the United States.

In 1910 the International Union of Catholic Women's Leagues was founded, with the approbation and blessing of His Holiness, Pope Pius X. Prior to the outbreak of World War I, four International Congresses had been held—at Brussels, 1910; Madrid, 1911; Vienna, 1912; and London, 1913. The existence of war caused a cessation in the program, but

in 1922 the first post-war Congress was convened in Rome, and for the first time the Catholic women of the U. S. were represented, following the organization of our National Council of Catholic Women in 1920.

The purposes of the International Union of Catholic Women's Leagues are as follows: 1) to serve as a connecting link between the Catholic Women's Leagues throughout the world; 2) to study questions pertaining to the defense of religious liberty; and 3) to direct and coordinate Catholic Social Action. The Bureau or Executive Board is composed of twenty-three members, including the President, who is appointed by the Holy Father. Three women of the United States have served successively as members of the Bureau: Miss Mary G. Hawks 1930-39, Miss Anne Sarahon Hooley, 1939-1947, and, at the Eleventh International Congress held in Rome, in September, 1947, Mrs. Henry Mannix, President of the National Council of Catholic Women, was elected a member of the Bureau. His Eminence, Giuseppe Cardinal Pizzardo, is the Cardinal Protector of the International Union, which now has affiliated organizations in 78 countries, comprising a membership of 41,000,000 women. The program is promoted by ten commissions: Religion, the Family, Child Welfare, Education, Morals, Hygiene, Intellectual Activities, Rural Life, Industrial Relations and the Press.

Following the first World War, there was a broadening of interest in international affairs. The International Union of Catholic Women's Leagues collaborated with the League of Nations and the International Labor Organization. The lay apostolate of youth found expression in two important movements: 1) Pax Romana, uniting students and graduates of universities and colleges of many nations, animated by a single purpose—to establish "the peace of Christ in the reign of Christ" (*Pax Christi in regno Christi*); and 2) the Jocists (*Jeunesse Ouvrière Chrétienne*)—the Young Christian Workers—founded by Canon Joseph Cardijn, who had vowed to devote his life to the salvation of the masses. He saw that there was something wrong with economic, social and cultural life, and, to right this situation, Christ must be brought back into the world—into the factory, the store, the office; every class must be transformed by its own class; the world must be remade. He instilled into the youth his ideals and principles, preparing them for their mission in mines, factories, workshops, wherever they are laboring. At the outbreak of World War II they numbered over 1,000,000 members in 23 countries.

At the instigation of the great social leader, Cardinal Mercier, the Catholic International Union for Social Service was founded in 1925,

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with headquarters in Brussels. Under his patronage, the first international Conference was held in Milan in 1925. In the Constitution, the purposes are defined as follows:

- 1) the developing of Social Service on the basis of Catholic doctrine and Christian Charity;
- 2) the studying in common, in the light of Catholic principles, the doctrinal, scientific and practical questions connected with Social Service;
- 3) promoting the foundation of Catholic Schools of Social Work, and Associations of trained Catholic social workers in every country.

There are now sixty Catholic Schools of Social Work in twenty countries, affiliated with the International Union. Associations of Catholic Social Workers have been formed in fifteen countries. Since the first International Conference in Milan in 1925, seven international conferences have been held: Paris, 1927; Aix la Chapelle, 1929; Bittard, Holland, 1931; Brussels, 1935; Paris, 1937; Brussels, 1946; and at Lucerne in September, 1947. The International Secretariat at Brussels, of which Mlle. Maria Baers is the General Secretary, maintains a Bureau of Documentation with information on Social Services, and on the organization and programs of the Schools of Social Work of affiliated organizations. The Catholic International Union collaborated with the League of Nations and with the International Labor Organization.

In the past, Catholics in the United States have been so occupied in the development of their own national organizations, the National Conference of Catholic Charities founded in 1910, and the National Catholic Welfare Conference in 1919, that the participation in these international movements has been very limited. But now, after the terrible tragedies of a second World War, we have become increasingly aware of our responsibility in international affairs. More than 10,000,000 of our young men fought in foreign lands for our ideals of liberty, security, peace and justice. These countries are no longer to them just names in the geography and history books. These people are now very real to them. Our men have brought back a deeper understanding of their sufferings and needs, and with that generosity of spirit which is typical of true Americans, they desire to work for the common welfare of all the peoples in the world.

THE UNITED NATIONS

The establishment of the headquarters of the United Nations on Long Island has also served to bring us into more intimate contact with the cultures, customs and problems of the nations of the world. In accordance with the provisions of the Charter, sixty-five international non-governmental organizations have been granted consultative status with the

Economic and Social Council of the United Nations. Two of these organizations are Catholic: the Catholic International Union of Social Service and the International Union of Catholic Women's Leagues. Just what does consultative status imply? It means that the organizations have the privilege of submitting statements which can be circulated in full at the request of any Council member, and may make arrangements for consultation with Commissions and sub-commissions.

With the headquarters of these two International organizations in Europe, they naturally turn to their members in the United States to represent their interests at the United Nations. Twice this past year, in February and in September, 1947, the United Nations sponsored Conferences of representatives of more than 100 International non-governmental organizations.

A year ago, September, 1946, Miss Catherine Schaefer was appointed as an Assistant to the General Secretary of the National Catholic Welfare Conference on United Nations Affairs, and serves as an observer for the National Catholic Welfare Conference at the United Nations. Through the courtesy of the Cardinal Archbishop of New York, offices have been made available at the N.C.C.S., 17 East 51st Street, New York, N. Y. During the year informal gatherings have been held with discussions on

current problems at the United Nations, and frequently foreign guests have participated in these meetings. One of the most important of these affairs was the recent Institute on the United Nations, sponsored by the Committee on International Relations of the National Council of Catholic Women (October 30-November 2, 1947). Consideration was given to such vital problems as European Relief and Reconstruction, the care, maintenance and resettlement of Displaced Persons, numbering nearly a million persons, the Marshall Plan, the achievement of Human Rights, the Status of Women, Women's Responsibility in International Affairs, and a report on the International Congress of Catholic Women in Rome in September, 1947. At the final business session, program suggestions were received including:

- 1) A Crusade of Prayer for peace, realizing that only through our cooperation with the Divine Assistance, will that spiritual unity be achieved, which must underlie all lasting peace and harmony;
- 2) Study—promotion and constructive criticism of the work of the United Nations, recognizing that it is the greatest material opportunity available to promote peace, well-being and unity among men;
- 3) Entertainment of foreign visitors and foreign students from neighboring colleges and universities;
- 4) A sub-committee on Inter-American relations to foster understanding and friendship through study of their history and culture and review of the important Inter-American Conferences held in recent years;

5) Cooperation in the program of the War Relief Services, NCWC by adopting families or individuals, sending them C.A.R.E. packages and Catholic literature.

In Germany, my particular responsibility was a survey of the Schools of Social Work. Besides the eleven Schools in the United States Zone, I visited five in the British Zone and two in the French Zone. In many instances, the Schools had been badly bombed, the furniture destroyed and their libraries lost. Shortage of food, fuel and clothing had lowered the resistance to disease of both the teachers and the students. Yet, with great courage, fortitude and self-sacrifice, they were attempting to carry on. They are the persons who must supply the future leadership in the social and economic rehabilitation of Germany. Since my return I have been making special appeals for these Schools of Social Work. Food and clothing are urgently needed, but it is important also to nourish the minds and souls of those who are called upon to supply enlightened leadership in a world of shadows and darkness.

HUMAN RELATIONS

Problems of international relations must be seen in terms of human relations. What can we do to increase our knowledge of peoples outside our borders? We could learn more about their culture. A knowledge of their language is a great help in promoting understanding. We

could listen to their concepts and ideals as well as presenting our own. We could offer our friendship to those who come to dwell in our country.

In May, 1947, at Bad Ball, near Goppingen in Wurtemberg, Germany, I was present at a three-day conference of German women, the first Conference since the rise of Hitler to power. The Conference was arranged with the co-operation of the Military Government and was attended by 200 German women, and a few British and American women. We had luncheon together, consisting of a thick soup—that was all. They talked of peace, based on international understanding. They spoke of the need for understanding the Allies, of recognizing good, and putting aside bitterness. They stressed the need for building a new national spirit through a stronger influence of women in public life. They exhorted mothers to train their children in ideals of peace and to influence men for peace. Dr. Helene Weber, for many years an outstanding leader in Social Welfare in Germany, and a representative of the Disarmament Conference held some years ago, voiced the opinion that knowledge of the evil of war will not prevent war. It is necessary to know the value of man.

Frau Baenisch, President of the Government of Hanover, told of the Women's League which she had or-

ganized from all parties, with a six-point program: 1) a lasting peace; 2) abolition of poverty; 3) reconstruction of Family Life; 4) revival of feeling for human dignity; 5) induction of more women into public life; and 6) the development of the ideal of men and women as co-workers in a program for a new Germany.

The times are very crucial. The economic, political, social and moral problems in the world today are of such enormous complexity that they require the joint planning and cooperation of all organizations. Catholics could contribute most effectively to laying the foundation of a world social order through a Catholic international program based upon the acceptance of and obedience to supernatural ideals and spiritual principles. Such a program would provide central machinery through which international planning and coordination of efforts in promoting human welfare could be carried on. It would serve to strengthen the cooperation among organizations in various countries, which has been developed through joint participation in war relief services.

To insure the most effective cooperation and the fullest participation, it is necessary for each country

to strengthen its own national organization from which delegates could be chosen for representation in the international program. In times of great crises it would be possible to pool resources in order to bring intelligent, efficient and expeditious relief. On the basis of long-range planning, it would be possible to render such assistance as might be acceptable to disadvantaged countries in building up their programs of social welfare. And finally, such an international program would serve to spread a knowledge and understanding of the social principles of the Gospels, based upon the Fatherhood of God and the Brotherhood of Man.

The principle of collective responsibility and cooperative action, inherent in such an international program, stems from the teachings of the Church on the Mystical Body of Christ. Spiritual isolation is inconsistent with that teaching. The Church is supranational. Unity, sanctity and universality are marks of Catholicism. We must recognize the spiritual identity of Catholics all over the world. In the words of our Holy Father, "It is the changeless message of the Church, that man's first duty is to God, then to his fellowman."

Centenary of the Christian Brothers

BROTHER ADELBERT JAMES, F.S.C.

*Reprinted from COLUMBIA**

WHEN it is announced that during the scholastic year of 1947-1948 a teaching congregation called the Brothers of the Christian Schools is celebrating, after a war-caused delay, a century of service to American youth, many miss its significance. In general, we have come to take for granted our excellent educational system of Catholic colleges, schools and academies. The excellence of the present superstructure has caused us to forget the initiative, genius and sacrifice that were poured into the foundation by zealous, pioneering men and women some ten decades ago. One of the foremost groups of these pioneers was the Christian Brothers.

A century ago, America stood at the crossroads of destiny. At least one historian was to call those years "years of decision." Ours was still a frontier country. Only twenty-seven States were in the Union. It was some time before the gold rush, and years before the Civil War. Educationally, America had been slow. When the Brothers first opened an academy in Baltimore, in 1845, there were between 15 and 20 high schools in the entire United States and most of these were non-Catholic. A mere

handful of teachers were serving scattered elementary schools attached only to the largest parishes.

The needs far exceeded these meager resources and a stormy horizon portended even greater difficulty. In a few years, immigrants poured into the United States at the rate of 1,000 a day, and most of these were from Catholic countries. The Know-Nothing movement and the American Protective Association launched waves of subtle and sometimes violent persecution to intimidate these newcomers and to undermine their faith. Children of these people needed a Catholic training in the American way of life, but they were being forced into the godless school made popular by the still misinterpreted doctrine of "separation of Church and State."

The gold rush brought thousands of others westward into the wilds of California, New Mexico and Texas, where Catholic schools were needed to keep alive the faith of children raised in an environment of gold-seeking and violence. Industrialism, linked with the tidal wave of immigration, overcrowded the cities and increased the numbers of wayward and delinquent children. Finally, the

* New Haven 7, Conn., March, 1948

Bishops, short of personnel, were frantic in their search for priestly and religious vocations, which are best fostered and preserved in the Catholic school.

So desperate was the crisis that Archbishop Hughes declared: "... the day has come and the place in which the school is more necessary than the church!" And Bishop Dubois wrote: "I have a great sorrow of witnessing an abundant harvest rotting in the earth for lack of Apostolic laborers."

PHENOMENAL GROWTH

It was, then, providential that the Christian Brothers came when they did. Speaking of their role in extending Catholic education in America, Archbishop Keane declared: "The chief workers have been the Brothers of the Christian Schools. . . ." Their first attention was directed toward the greatest need, elementary schools. As their numbers increased, they added secondary schools and colleges, remembering the need for priestly vocations. Simultaneously, they extended their ministry to destitute and wayward boys, who numbered in New York alone some 30,000 in 1853.

The phenomenal feature of their work was the wide front on which they labored. From Baltimore, they came to New York in 1848 and opened St. Vincent's Academy, which was to become the root of La Salle Academy, De La Salle Institute and

Manhattan College, in New York, and the flowering plant that was to scatter seeds of educational growth throughout New York and New England. In 1849, at the request of Archbishop Kenrick, the Brothers began work in St. Louis. In 1850, Brother Andronis and companions opened St. Mary's Academy, New Orleans. Nine years later, four others travelled by covered wagon from Kansas City to Santa Fe, in response to Archbishop Lamy's call, to found St. Michael's College in New Mexico. In 1863, Brother Justin and seven other Brothers sailed from New York to Panama, crossed the Isthmus and worked north to California, where Archbishop Alemany was waiting for them to direct St. Mary's College, his training-ground for native clergy.

Thus, in twenty-three years after the first foundation in Baltimore, the Christian Brothers had dotted the continent with their schools, often at the expense of extreme suffering and privation. God blessed the work. Today, some 1,500 Christian Brothers, in five flourishing provinces, teach 44,000 Catholic boys in beautiful grammar schools, high schools, homes, academies and colleges. In addition, they supply the personnel for the mission schools of the Philippine Islands and of Nicaragua, Central America. From all these schools have flowed an endless stream of outstanding alumni who pride themselves with the title, "Brothers' Boys." They include car-

dinals, archbishops, bishops, priests, religious of all orders, Catholic statesmen and professional men and ordinary citizens extraordinary in their practice of the apostleship of good example.

OUTSTANDING SCHOOLS

Famous schools in the New York Province include among others: Manhattan College, La Salle Academy, New York; Bishop Loughlin High School, Brooklyn; La Salle Military Academy, Oakdale; La Salle, Providence; De La Salle, Detroit; St. Joseph's Collegiate, Buffalo, CBA, Albany; and Lincoln Hall Industrial School, Lincolndale.

In the Baltimore Province, among others are the following: La Salle College and West Catholic in Philadelphia; Central Catholic, Pittsburgh; La Salle Institute, Cumberland; St. John's College, Washington, D. C., and the Catholic Protector, Phoenixville, Pennsylvania.

Among the St. Louis Province schools are: St. Mary's College, Winona, Minnesota; St. Mel's High, Chicago; Christian Brothers College, Memphis; De La Salle, Kansas City; Price Memorial High, Amarillo, Texas; and Cretin High, St. Paul, Minnesota.

The New Orleans-Santa Fe Province lists among its outstanding schools: St. Michael's College, Santa Fe; Cathedral High, El Paso, Texas; Landry Memorial, Lake Charles,

Louisiana; Kirwin High, Galveston; and Instituto Regionmontana, Monterrey, Mexico.

In the Far West, among the schools of the San Francisco Province, there are: St. Mary's College; San Joaquin High, Fresno; Cathedral High, Los Angeles; Mont La Salle, Napa; and Christian Brothers' High, Sacramento.

To find the explanation for this century of successful work for God and Country, it is necessary to realize that, when the Brothers began their work in America in 1845, they were no novices in the field of religious education. Their heritage is one that dates back to 1680 when they were founded in France by St. John Baptist de la Salle. Saint John, a recognized educational genius, had bequeathed his congregation a two-fold spirit of faith and zeal, an inviolable attachment to the See of Peter, and an accumulation of educational reforms that were to revolutionize popular education. Added to this heritage and, indeed, a part of it, was a model system of training each Brother religiously and professionally to prepare him adequately for his life's work as a religious educator. It was this heritage and training, plus the obvious results on a world-wide front, that won from His Holiness, Pope Pius X, the appellation, "Apostles of the Catechism."

The strength of the Brothers' apostolate has always been founded, un-

der God, upon community effort. Yet, in their history of the past one hundred years, there are certain towering figures whose work in the cause of education was far beyond the common mold. In fact, the fame and recognition that they did receive was but a token of what could have been theirs had they not chosen to follow the retirement and self-abnegation patterned by their founder, St. John Baptist de la Salle.

One of these was Brother Azarias, who became one of America's leading educators, philosophers and literary critics toward the close of the nineteenth century. Whether as President of Rock Hill College, in Ellicott City, or as humble teacher in De La Salle Institute, New York, he salvaged enough spare time to study the tomes of the ages and bring the answers of the scholars of all time to the problems of his day. To facilitate his study, he privately learned to read in seven languages.

Armed with this background, he wrote, "Essays Philosophical," "Essays Educational," "Books and Reading," "Aristotle and the Christian Church," "A Philosophy of Literature," and other books. Numerous periodicals formed a national outlet for his essays and scholarly societies and reading circles provided audiences for his lectures. Among his friends and admirers was Cardinal John Henry Newman.

Chrysostom Hall, on Manhattan

College campus, stands as a memorial to one of her greatest sons and teachers, Brother Chrysostom John, another outstanding disciple of St. La Salle. As Professor of philosophy at Manhattan, Brother Chrysostom contributed to the growing renaissance of Thomistic thought in America. He wrote "*Elementa Philosophiae Scholasticae*," an adaptation of F. Louis Poissy's "Elements," and his even more famous "The Development of Personality."

Brother Potamian, F.S.C., achieved international fame in the field of science. Among his outstanding accomplishments can be listed his presidency of St. Joseph's College, London; his substitute lecturing for Marconi, in New York, before a society of American electrical engineers; his representing Queen Victoria at the Vienna International Exhibition, in 1873; his pioneer use of the X-Ray for medical purposes in Ireland and his early experiments with wireless and radio. While on the engineering faculty of Manhattan College, Brother Potamian published his "Theory of Electrical Measurements" and "Makers of Electricity." Several great American universities bestowed honorary degrees upon him for his scientific achievements.

But the figure who commands the most interest for readers of COLUMBIA is undoubtedly Brother Barnabas, F.S.C., one of the great, if not greatest, pioneers in the field of child

welfare in America. In thirty-five years of labor and struggle for underprivileged children, this "Apostle of Boyhood" ran the gamut of praise and insult, assistance and rebuff that is the lot of every great pioneer. He gained an international reputation for correcting methods of caring for the young and for establishing in the United States and Canada the roots of modern social-service techniques.

CHILD WELFARE

Brother Barnabas organized the New York Catholic Protectory Placing Out Bureau for dependent children and the Lincoln Agricultural School, now Lincoln Hall. He was a member of President Theodore Roosevelt's Committee on Child Welfare and President Coolidge's Advisory Council on Outdoor Recreation. He was vice-president of both the Canadian Council of Child Welfare and the International Boys Work Conference and, in all, was a member of some forty organizations in the

United States and Canada that were interested in child care.

In collaboration with the Knights of Columbus, Brother Barnabas founded the Columbian Squires and served for some time as executive secretary of the Boy Life Bureau. Upon his recommendation, a post-graduate course in boy guidance was established at Notre Dame University. That university conferred upon him the honorary degree of LL.D. in 1926 and, in 1927, the Boy Scouts of America awarded him the coveted Silver Buffalo.

On the occasion of his death in 1929, the *New York Times* commented: "Brother Barnabas was a saint walking amid the crowded, busy, modern ways of men, in active ministry to boyhood. . . ."

Somehow, Brother Barnabas typifies the Christian Brothers who came to America some one hundred years ago and by whose work thousands of American youth have been made greater lovers of God and Country.



The Issue

"This is the issue and these are the world-moving forces with which we must deal. They stand, face to face. America, champion of freedom as the basis of all civilized life. Russia, the champion of slavery as the basis of a world civilization without a soul. This legislation is an announcement to the world of our choice."—*Representative Charles A. Eaton, of New Jersey, opening debate on the European Recovery Program in the House of Representatives, March 23, 1948.*

The City of God

DOM BEDE GRIFFITHS, O.S.B.

*Reprinted from THE SWORD**

THE temptation of the last century was to expect too much of this world from a blind faith in progress; the temptation of the present age is rather to despair of human progress altogether.

Against this temptation it is useful to recall the idea of the City of God, which St. Augustine wrote at the time when the Roman Empire was beginning to show the first signs of collapse. The early Christians had lived in the continual expectation of the end of the world, and down to the time of St. Leo and St. Gregory this thought was still vivid in men's minds. But as Christianity became more and more the religion of the Empire, it became necessary to come to terms to some extent with this world.

St. Augustine's *City of God* is the work which most perfectly expresses the Christian attitude in relation to this world and the world that is to come, and it has a very special value for our own time. We also are beginning to see signs of the breakdown of civilization and the return of barbarism; and we need St. Augustine's idea of the City of God to enable us to have faith in the eventual triumph of civilization, and at the same time

to realize that all forms of civilization have only a passing interest in the light of the City of God.

We have, in the first place, to avoid the error of thinking of the Kingdom of Heaven as a pure spiritual state without any intrinsic relation to the course of history. It was the great insight of St. Augustine that he was able to see all human history in relation to this dominant idea of the City of God. The City of God had its foundations in the Paradise in which man was originally placed. It consists in a perfect order of human society in which man is found in his right relationship, first of all with God, then with his fellow-men, and finally with the earth in which he lives. When this divine order was upset by sin, the plan of redemption, as it is unfolded in the Old Testament, was to restore this order of society, which St. Augustine, taking his inspiration from one of the Psalms, calls the City of God. For this purpose God first chose a particular people and gave them certain promises, in virtue of which they were to be formed into a holy society, a people whose law would reflect the divine order in human life.

The first stage of the unfolding of

* 12 City Rd., London, E.C. 1, England, January, 1948

this plan is found in the call of Abraham (*Gen. 12:1-4*) where it is said: "Get thee out of thy country . . . into a land which I will show thee, and I will make of thee a great nation . . . and in thee shall all the families of the earth be blessed."

THE IDEA OF SEPARATION

There are three things to be especially noticed in this promise. The first is that the City of God begins by separation from the surrounding pagan world. Abraham is called to leave Babylon and its great civilization, as Moses is later called out of Egypt, and this is the law of the City of God at all times. If we want to belong to it, we have in a sense to separate ourselves from the surrounding world; we have to acknowledge another law and another principle of human society to which all other laws and institutions are subject. This remains true for us now as ever. A Christian can never belong wholly to this world; he can give his allegiance to the State and work for its good, but he is always aware of a higher allegiance and a greater obligation. He has, as the Epistle to the Hebrews reminds us, to become like Abraham, a pilgrim and a stranger, like a nomad "dwelling in tents," "for he looks for the City which has foundations, whose builder and maker is God." (*Heb. 11:10.*)

In the second place we have to note the characteristic of the promise, that

it is a promise of the *land*. Wherever we look in the Old Testament, through all the books of the Law and the Prophets, we shall find this note of the promised redemption. We have been called out of the great civilized order of this world, and been promised the inheritance of a land. This also will always be found to be the mark of a Christian society: it will have its roots in the earth, from which man was originally taken; it will be based on a right relation between man and nature. We have seen enough of the disastrous effects of the uprooting of men from a natural way of life, to understand the necessity of this.

But there is something more in this promise, which is not so often noticed. It is constantly maintained in the Old Testament that if Israel remains true to the law of God, the land will be prosperous; whereas if Israel is unfaithful to God, the land will be cursed (*Lev. 26:3-12, Deut. 7:12-14*). This idea might appear superstitious to some people and yet, when we think of the dustbowls created by the exploitation of the land without reference to the law of God in so many continents, it might seem that there is some truth in it, after all.

THE IDEA OF THE FAMILY

The last note of the promise is that in Abraham, "all the families of the earth shall be blessed." This gives us another characteristic of the Christian society; just as it is founded

on the land and on a right relationship with nature, so it is founded on the family, and a right relationship between human beings. The greatest danger with which we are faced at the present time is the domination of human life by the State. In opposition to this it is in the family with all that that implies of religion and education and human affection that the greatest strength lies.

The City of God is founded on a family; it begins with the family of Abraham, it comes to flower in the family of Nazareth; and, however much it grows, it retains the character of a family. It acknowledges the Fatherhood of God; it forms a brotherhood in Christ; and always the human family is found to increase and multiply within it. Wherever there is a Christian family with its stake in the land, even if it is only a garden plot, there is the nucleus of the City of God.

From this center its influence can spread like leaven in the dough and like salt in the earth. These are the terms in which our Lord describes the growth of the Church. We must not necessarily expect great worldly power or influence in the council of nations. It is the spread of the Christian life from family to family, from place to place, that will gradually transform the world.

And yet we must not expect too much even of this. There is no promise that the world will eventually

all become Christian. On the contrary, there is a judgment—a crisis in the literal sense—which is always taking place; always at every crisis in life or in history, we have to make the choice, whether we will belong to the City of God or the city of this world. It is by this judgment, this separation, that the City of God is being founded at every period in the world's history. When the last judgment comes, then the final separation will take place. Then the City of God will be revealed as St. John saw it in vision: "I saw the holy city, the new Jerusalem, coming down out of heaven from God, as a bride adorned for her husband; and I heard a great voice out of the throne saying, Behold, the tabernacle of God with men, and he shall dwell with them, and they shall be his people, and God himself shall dwell with them and be their God." (*Ap. 21: 2-4*).

THE CONSUMMATION AND THE SIGN

This is the consummation to which all history is moving; and if in the turmoil and conflict of this present world we sometimes lose all sight of its meaning and purpose, it is from this promise of divine revelation that our faith must be renewed. Within all human societies, among all the "families of the world," this divine society, the City of God, is being built up. It has its roots in the earth and in those natural occupations

of the Mass. The Mass is the sign which binds men to the earth. It gathers all the peoples of the world into a unity which transcends all natural and national boundaries, and makes of them a holy people among whom God is pleased to dwell.

And the sign of this society, that which reveals its true character and makes it a holy thing, is the Sacrifice

of the Mass. The Mass is the sign of the Cross, the Tree of Life, which stands at the center of this new Paradise. It is by that sign that we are visibly united, week by week and year by year, as a holy people, offering bread and wine, the fruits of the earth, as a sign of our communion with God in the "living Temple" of His Church.



Mobilization for Peace

"The greatest single necessity in the world today is for America to make up its mind where it stands, so that the other free peoples on earth know where to rally. Unless we come to decisions among ourselves, we invite a scattering of our friends and another war. . . .

"Never was the democratic world in greater need of constructive leadership than today. That leadership can come only from this country, for we alone have the strength to give vigor and life to moral principles. Without power, these principles will be left to find their sad expression in protest by suicide.—*Bernard M. Baruch before the Senate Armed Services Committee, March 29, 1948.*

A Challenge for Catholics

The following statement was issued from Archbishop's House, Westminster, by the Hierarchy of England and Wales on the occasion of the Low Week Meeting, April 7, 1948.

THE Catholic Church has always been aware of the legitimate grievances of the working classes. Their cause was upheld by Pope Leo XIII when he issued his famous letter, so justly called "The Workers' Charter." But at this time when there is a growing realization of the evils and dangers inherent in Communism and communist regimes, we feel it necessary to reassert certain principles to which the Church has not hesitated to draw attention in the past.

For the last hundred years, since Pope Pius IX declared in 1846 that "the infamous doctrine of so-called Communism is absolutely contrary to the natural law itself and if once adopted would utterly destroy the rights, property and possessions of all men and even society itself," Pope after Pope has condemned communism.

"In the doctrine of modern communism," says Pope Pius XI, "there is no room for the idea of God, there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope of a future life." Then, speaking of man and the family under Communism, the Holy Father says: "Communism strips man of his liberty and the spiritual principle of moral conduct, robs human personality of all its dignity and removes all the moral restraints that check the eruptions of blind impulse. Further, in man's relations with other individuals Communists hold the principle of absolute equality, reject all divinely constituted authority including the authority of the parents."

His Holiness then explains that such a doctrine refuses to human duties any sacred character and logically makes marriage and the family a purely artificial and civil institution. The notion of an indissoluble marriage tie is repudiated. Communism would seek to emancipate women from the family and the home, and the care of the children devolves upon the State which demands exclusive rights in the education of the child.

To discover the evil effects of communist teaching and practice we should recall the annexation by Soviet Russia of Lithuania, Estonia

and Latvia, and the setting up of a communist regime there against the independence of these nations and contrary to the wishes of the people. We remember also the setting up of the Lublin Committee by Moscow, which has prevented Poland from achieving the freedom for which she fought so gallantly. The peoples of Albania, Bulgaria, Yugoslavia and, more recently, Hungary, Roumania and Czechoslovakia, are denied their legitimate freedom. Human rights are openly violated and these nations are deprived of their independence. In the Far East the Communists are preventing citizens of China from settling down to normal, peaceful life and the Communist Parties in France and Italy are constantly stirring up trouble and trying to cause revolution. Within the last few days we have witnessed communist attempts to gain control of Berlin.

It is clear from these events that communism, in denying God, denies the rights of man and by seeking revolution and anarchy is opposed to the peaceful settlement of world affairs.

A STATEMENT OF PRINCIPLES

We are faced with a great challenge. That challenge is whether we are for God or against God. No Catholic can be a communist, nor communist a Catholic. We accept the challenge. Here are some principles and methods by which it can be met:

1. Because we believe in the existence of God and His divine Providence over all men, there can be no solution to the problem without God. Man is made by God and for God and his final happiness is to be with God for all eternity.

2. Man's human rights are derived from God and not from the State.

3. Man has a duty to love God and, through loving God, to love his neighbor.

4. Our daily lives must be based on the precept of the love of our neighbor, which must include all men throughout the world.

5. We must be apostles of Christian social justice.

There is, therefore, an obligation on both employers and workers to know the social teaching of the Church and to see that such teaching is put into practice.

Social justice demands that workingmen receive a wage that will enable them to secure appropriate sustenance for themselves and for their families.

Social justice also demands that a worker shall do an honest day's work.

6. We urge Catholic employers to take an active part in their own associations and to see that the principles of social justice guide the activities of industry and commerce.

We urge our Catholic workers to join their appropriate trade unions and associations and to take an active part in them and so help to infuse a Christian spirit into all their activities.

In order that they may be well informed on the principles of social justice we appeal to Catholic workingmen and women to join their diocesan Association of Catholic Trade Unionists wherever such may have been established.

We highly commend the Young Christian Workers movement and similar organizations which strive to bring the principles of our holy Faith and a sense of vocation into daily work.

Finally, we commend our cause to Almighty God and in humble prayer ask His divine assistance.



THE CATHOLIC MIND

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